TOWARDS ENHANCEMENT OF ACCESS TO QUALITY EDUCATION:

THE EFFECT OF NOMADIC COMMUNITIES' ATTITUDES TO

EDUCATION IN MKALAMA DISTRICT, TANZANIA

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CERTIFICATION

The undersigned certifies that has read and hereby recommends for acceptance by the Open University of Tanzania proposal dissertation entitled: "***Towards Enhancement of Access to Quality Education: The Effect of Nomadic Communities' Attitudes to Education in Mkalama District, Tanzania***" in partial fulfillment of the requirement for the degree of Masters of Education in Administration, Planning and Policy Studies.

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DECLARATION

I, Omary Rajabu Kisuda, do hereby declare that this dissertation is my own original work and that it has not been presented and will not be presented to any university for a similar or any other degree award.

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Signature

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Date

DEDICATION

To my lovely parents Mr. Abubakari Rajab my lovely Mother Mwajuma Kisuda for their love and encouragement. Also, to My lovely wife Mwamvita Kasanga and lovely son Abubakari Omary Kisuda.

ACKNOWLEDGEMENT

ABSTRACT

This study aimed to investigate the effect of nomadic community's attitudes to access to education in Mkalama District. The purpose was attained through three objectives: to explore the influence of the attitudes of nomadic community towards access to education; to investigate challenges facing nomadic community's access to quality education and to establish ways that would enhance access to quality education of nomadic communities. Cross-sectional survey design was used to accomplish the objectives. Quantitative and qualitative approaches were used for data analysis and interpretation. The sample size of the study included 74 participants who were purposely and randomly selected. The data were collected through questionnaires, interviews and documentary reviews. The results indicated that the nomadic community's attitudes to education affect access to education through rigid cultures such as early marriages, genital mutilation, traditional dances and unsettled life style that prevent access to education of school age children; girl children are marginalized to accessing education; there were early marriages, pregnancies and practices of genital mutilation that affects girl's education. The data also owned that the barriers to nomadic access to education included remoteness and scattered nature of nomadic population, long distance from home to school, high truancy and dropout rate, poor performance, mobile life style, hard teaching and learning environment and un-motivated teachers affected by the school attendance. Moreover, the data establishes that there is a need of building boarding schools and introducing mobile schools in the nomadic community; enough teachers should be employed and motivated; in order to maintain school attendance, corporal punishment should be abolished; and students should be allowed to attend in schools in their local dressing (lubega).

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LIST OF ABREVIATIONS

BEMP	Basic Education Master Plan
BFRs	Big First Results
BRNEd	Big Result Now in Education
DED	District Executive Director
DSEO	District Secondary Education Officer
EFA	Education For All
ESDP	Education Sector Development Program
ETP	Education and Training
HOSs	Heads of school
MDGs	Millenium Development Goals
MoEC	Ministry of Education and Culture
NTLs	Nomadic Traditional Leaders
PEDP	Primary Education Development Program
SEDP	Secondary Education Development Program
SPSS	Statistical study Package for Social Sciences
SSSs	Secondary School Students
UNESCO	United Nations Educational Scientific and Cultural Organization
UNICEF	United Nations Children Education Fund

CHAPTER ONE

1.0 GENERAL INTRODUCTION

1.1 Background of the Problem

Education is termed as one among the human rights which a person is entitled to be provided by his or her state. Investing in education will eventually lead to reduction of poverty, boosting economic growth and increase income. It increases a person's chance of having healthy life, reducing maternal deaths, and combats diseases such as HIV and AIDS. Education can promote gender equity, reduce child marriage, and promote peace. The World Conference on Human Rights reaffirms that States are duty-bound, as stipulated in the Universal Declaration of Human Rights and the International Covenant on Economic, Social and Cultural Rights and in other international human rights instruments, to ensure that education is aimed at strengthening the respect of human rights and fundamental freedoms (World Bank, 2005).

Education For All (EFA) is an international initiative first launched in Jomtien, Thailand in March 5-4 1990 to bring the benefits of education to "every citizen in every society" by 2015, In order to realize this global aim, a broad coalition of national governments, civil society groups, development agencies such as UNESCO and the World Bank were committed to achieving six specific education goals (MDGs): Expand and improve comprehensive early childhood care and education especially for the most vulnerable and disadvantaged children, Ensure that by 2015, all children particularly girls, those in difficult circumstances, and those belonging to

ethnic minorities, have access to complete, free and compulsory primary education of good quality, ensure that the learning needs of all young people and adults are met through equitable access to appropriate learning and life-skills programs, achieve a 50% improvement in adult literacy by 2015 especially for women, and equitable access to basic and continuing education for all adults, eliminate gender disparities in primary and secondary education by 2005 and achieve gender equality in education by 2015 with a focus on ensuring girls' full and equal access to and achievement in basic education of good quality and improve all aspects of the quality of education and ensure the excellence of all so that recognized and measurable learning outcomes are achieved by all especially in literacy, accuracy and essential life skills.

In the context of education, quality exists when testifying to the complexity and multifaceted nature of the concept. The terms efficiency, effectiveness, equity and quality have often been used synonymously (Adams, 1993). Considerable consensus exists around the basic dimensions of quality education today, however. Quality education includes: Learners who are healthy, well-nourished and ready to participate and learn, and supported in learning by their families and communities; Environments that are healthy, safe, protective and gender-sensitive, and provide adequate resources and facilities; Content that is reflected in relevant curricula and materials for the acquisition of basic skills, especially in the areas of literacy, numeracy and skills for life, and knowledge in such areas as gender, health, nutrition, HIV/AIDS prevention and peace; Processes through which trained teachers use child-centred teaching approaches in well-managed classrooms and schools and skilful assessment to facilitate learning and reduce disparities; Outcomes that encompass

knowledge, skills and attitudes, and are linked to national goals for education and positive participation in society. In February 2013, the President launched the "Big Results Now in Education" (BRNEd) programme which was expected to fast track the improvement of quality of basic education service delivery. BRNEd is a copied strategy from Malaysia experience which was referred to as Big Fast Results (BFRs) launched in 2009 (URT, 2013). The programme has been designed with the specific objective of producing tangible improvements in student learning outcomes at primary education levels in the short-term in a bid to become a middle income economy by 2025 (URT, 2013).

The governments in various countries in the world have adopted or engaged in educational reforms and strategies as a way to make education sector function effectively. Likewise, Tanzania has also gone through several educational policies and reforms since independence so as to bring about better performance in education sector. However, such efforts are differing from those which prompted the colonialists to provide and ensure the development of formal education provision for the Africans. The British for instance, provided the primary level education to the Africans to serve in the lower posts in the colonial administration system.

The British were concerned with developing primary education than they did with regard to secondary and tertiary education. Those efforts however were not meant to benefit the Africans but the colonial regime. However, immediately after Tanganyika got her independence, secondary education expansion was prioritized. The government desperately did this for the sake of getting well educated and skilled Tanzanians to fill the job vacancies left by the British (Mkonongo, 2012).

The emergence of the Arusha Declaration in 1967 led to various impacts, one of them being the introduction of the notion *"Education for Self Reliance"* by the Father of the nation, the late Mwalimu Julius Kambarage Nyerere in the Tanzania's education policy. The aim behind introduction of this notion was to prepare the Tanzanians for self-reliance. This was not principally intended to prepare Tanzanians for tertiary or higher education but to ensure a sufficient supply of skilled manpower for the country's development (Abey, 2009). The concerns over maintaining quality and equity led to the creation of limitations on public investment in secondary education.

Also, various policies for education restricted the private sector involvement in developing the secondary education for the same reasons. Nevertheless, these concerns could not last longer as in the mid 1980s nongovernmental schools started expanding rapidly following the need for expansion and development of the education sector. This expansion however was accompanied with some impacts like increased social inequality and failure to improve or develop the quality of education being provided. Later on, however, some private schools proved to be of better quality compared to those owned by the government. Consequently, inequality increased as these schools were very expensive for the poor Tanzanians to access them (Mkonongo, 2012). In the 1990s the efforts to develop education continued with several education development policies or programmes being established. Some of such policies or programs include the Basic Education Master Plan (BEMP) of 1997 (Although secondary education was seen as separate from basic education yet, it was considered under this plan). The other includes the Education and Training Policy of (ETP) of 1995 (revised in 2001). Tanzania has seen an ambitious set of policy

reforms in primary and more recently in secondary education since 2002. These have dramatically improved the state of education in the country, particularly in terms of classroom infrastructure and enrolment (Sumra & Rajani, 2006). The latest framework meant for education development is the Education Sector Development Programme (ESDP) of 2000. This programme defines the objectives and principles for guiding various issues related to education development among them being management, monitoring and evaluation, financing, teachers and teachers management. The ESDP is the education sectors response to the government policy of poverty reduction. The ESDP provides direction in the development of education and is based on a comprehensive analysis of the education sector in Tanzania (URT, 2010).

In July 2001, the government launched Primary Education Development Plan (PEDP) with the overall objectives of ensuring that each child of school going age has access to quality basic education. The programme was designed to enhance ownership and partnership in basic education management and delivery at community level. During the period of implementation some achievement were realised as follows; more pupils were enrolled in standard one as compared to before PEDP, the government made great effort to recruit more teachers to accommodate enrolment increases, new classes were built and old schools were rehabilitated in order to cope with increasing number of pupils. For instance in 2001, 4,845,185 pupils were enrolled but in 2003 number of pupils increased up to 6,562,772. Also in 2001, 105,921 teachers were recruited but in 2003, 114,660 teachers were recruited. Furthermore classroom built increased from 60,867 in 2001 up to 80691 in 2003 (World Bank, 2005). The

implementation of Primary Education Development Plan phase one 2002-2006 led to an increase in the number of the students who completed standard seven (URT, 2006). But the transition rate to secondary schools was low despite the increase of primary schools. Hence, the Government decided to establish community secondary schools to increase enrolment of students who completed primary education and had qualified to join secondary education (URT, 2010). Therefore, the increase in enrolment of pupils in primary school resulted in the establishment of SEDP-I (Prime Minister Office [PMO], 2007). In Tanzania community (ward) ordinary day secondary schools were established under the Secondary Education Development Plan (SEDP) which started to be implemented in 2004 (URT, 2004; URT, 2010). In this arrangement, the community members were responsible to erect buildings up to the concrete beam level, while the Government financed the completion costs.

The government of Tanzania issued the loan of US$150 million from the World Bank for implementing this project of SEDP in the country. This appeared to be a great help to the middle income earners in Tanzania simply because many community schools were built and there have been a reduction of fees in those secondary schools. For instance, there was a substantial increase in enrolment in form 1-6, enrolment almost doubled from 345441 in 2003 to 675,672 to 2006. The largest increase occurred in Form one, which increased by 144% from 99,744 to 243,359 over the same period. It was initially envisioned that every ward should have a secondary school (URT, 2006). The introduction of Secondary Education Development Plan (SEDP) was the response to Dakar Framework for action of 2000 that insisted Education For All (EFA) and other international pressure including Millennium.

Development Goal 2 (MDG 2) that advocated Universal Primary Education (World Bank, 2005). Within the past decade, Tanzanian government has witnessed an increase of secondary schools all over the country especially ward secondary schools, where the concept of community participation in school activities has received significant attention (Abey, 2009). As a result, 2,171 new public secondary schools were built in the last five years through community contribution and government cooperation. This is by far, a bigger achievement compared to the 1,202 secondary schools constructed since independence 1961 up to 2005 (Mkonongo, 2012). The reason behind to those efforts is to increase equity, quality and access of secondary education all over the country.

Additionally, Tanzania has embarked a new policy for education, where secondary education has been included as part of basic education. The universalization of access to, and the broadening of basic education has interest in provision of quality education to all including some groups that are marginalized and disadvantaged in education, nomads are among these groups. Reaching marginalized groups with education provision has been recognized as an urgent global concern (UNESCO, 2010). The EFA (Education for All) goal for primary education sets the target that all children, boys and girls, should acquire basic education without any kind of discrimination based on gender, language, location, socio-economic status or any other forms of discrimination (UNESCO, 2000). It is also in line with the MDG (Millennium Development Goals) targets of achieving universal basic education and eliminating gender inequality in education by 2015. In achieving quality pastoralist secondary education in Tanzania in general and Mkalama district in particular, there

must be fundamental conditions of success to guide its provision. The country launched The Secondary Education Development Plan (SEDP) 2004-2009 aiming to 'ensure that all children, particularly girls, children in difficult circumstances, and those belonging to ethnic minorities, have access to and complete free compulsory secondary education of good quality (Swai & Ndidde, 2006). But the education system is not conducive for nomadic pastoralists where one of the major problems that affect accessibility to educational facilities is the urban-orientation of the country's education system, since independence to date.

The New Education and Training Policy (2014) states that the Government shall guarantee access to basic education to all citizens as it is a basic human right. However, Tanzania is a heterogeneous society with more than 100 ethnic groupings with differing social, economic and cultural environments. Communities of hunters, fishermen, pastoralists and gatherers have life styles that impede them from getting education. If left un-attended, these communities will continue to be disadvantaged and will lag behind in getting education. These communities need special consideration by the Government in helping to promote their enrolment into primary as well as secondary schools. However, the Basic Education Master Plan (BEMP) is not at all specific about the steps to be taken, and no policy documents addressing the issue of educational provision to pastoralists, has been produced. The other major problem in the same line is that although, the country decided to decentralize education as stipulated in the Education and Training Policy – ETP (URT, 1995), there are still inadequacies in quality, access and leadership management. The evidence is when the 2006 Education Sector Review stressed on challenges of

providing access for children from poor families, orphans, other vulnerable children, and children with disabilities. Binagi (2009) observed that although great achievements in primary enrolment have been made, there are still inequities in access to education and information, particularly for marginalized communities and groups, including pastoralists. Tahir (1997) comments, education programs had failed nomadic communities because the nomads were considered to be 'the other' by the society at large. They were depicted as inferior persons whose ways of life had to become sedentary if developmental and educational services were to be brought to them. So in Tanzania the current status of the delivery of education to the nomads had not taken cognizance of their special needs, interests and aspirations.

The MoEC PEDP report 'Strengthening Institutional Arrangements' (2001) stresses the need for extensive capacity building measures and the use of incentives for specific purposes, including for those working in remote rural areas. However, there are no effective strategies for attracting teachers to teach in remote and difficult rural areas, where the working and living conditions for teachers are very poor; this in turn affects the availability and quality of basic education in such areas (Woods, 2007; MoEC, 2005b). The strategy used to fill rural posts has been to send trainees to these areas for their in-school training year, hoping that they will stay. This result in the trainees being put in the schools with the fewest resources for supporting them leading to teachers with poor professional development being recruited there; and potentially, could lead to many teachers dropping out of the profession. From 2003, the President's Office has been approving subsequent number of teachers in primary and secondary schools, putting more emphasis in recruiting science teachers who are

being placed in rural and areas which are more marginalized having enough science teachers. Only 80% have been said to be reporting, while almost 20% absconding from working place (MoEC, 200b).Thus making most rural areas being staffed with more inexperienced teachers with high turnover and shortage of teaching and learning items like availability of books and laboratories than schools in urban areas. To address the problem and to improve the situation, the Government should recognize, identify and promote conditions of success for quality secondary schools education provision for pastoralist communities. Nomads are among groups of hunters, gatherers, pastoralists and fishermen which still face marginalisation and discrimination (Dyer, 2006; Sharma, 2011; Aikman, 2010).

Pastoral groups in particular face marginalization which is historical (Sifuna, 2005; Kaunga, 2005; Bishop, 2007; Dyer, 2010) and associated with their mobile life-styles (Carr-Hill, 2005). Such marginalization results in levels of school enrolment, attendance, academic performance, transition to higher levels of education and gender parity index for these communities being well below the national average (Krätli & Dyer, 2006). As a consequence, many pastoralists find themselves excluded from participation in democratic processes, including education planning and decision making. Nomadic people have, until recently serious limitations to equitable access, not only to education but other social services such as health, electricity, roads, and other physical and fiscal resources to mention only a few. Studies of pastoral communities have revealed various issues that limit pastoral communities' access to various services (for example Dyer, 2006, 2010b; Kaunga, 2005; Hailombe, 2011). These include cultural practices, attitudes and social beliefs about pastoralist

communities. OAU/USAID (1999) report estimated that 50 million pastoral populations exist. In Tanzania, pastoralists include the Maasai, Ilparakuyo (Wakwavi), Barbaig, Kurya and Ilarusa (Waarusha), with the Maasai forming the largest group (Kipuri and Sorensen, 2008). The Maasai are mainly found in four districts, Ngorongoro, Arumeru, Kiteto and Monduli, in the north east part of the country. African continent alone, estimates 25 million to 40 million children of school age live in nomadic or pastoralist community, whereby, among these 10 to 50% attend schools. Again, between 15 and 25 million of the estimated 100 million out of school children are named to be among nomads and pastoralists. Though participation rate are very low among boys in these community, girls are far lower in education enrollment (Oxfam GB, 2005). Achieving quality education for nomadic and pastoralists community in Africa and Tanzania in particular is surrounded by several challenges including lack of knowledge about their potentials, leading to development of unclear policies for nomadic education.

1.1.1 Access to Quality Education

Hoy *et al.* (2000) sees quality of education as an evaluation of the process of educating which enhances the need to achieve and develop the talents of the customer of the process, and at the same time meets the accountability standards set by the clients who pay for the process or the output from the process of educating. According to this definition, the key aspects of quality education are developing the talents of customers in value-laden way, meeting accountability standards and giving value for money paid. Bernard (1999) observed that all aspects of the school and its surrounding education community, the rights of the whole child, and all children, to

survival, protection, development and participation are significant. This means that the focus is on learning which strengthens the capacities of children to act progressively on their own behalf through the acquisition of relevant knowledge, useful skills and appropriate attitudes, and which creates for children, and helps them create for themselves and others, places of safety, security and healthy interaction.

According to Nyerere (1968), education is a process of transmitting cultural values, attitudes and beliefs of a society from one generation to the next generation. Education is a means through which an individual is transformed to become a useful member of the society. Nyerere furthermore views education as a medium through which an individual can promote his culture in order to live a good life. Therefore quality education is an important tool for the passing on knowledge and values for the life of a nation. Quality education can be attained in an effective school which according to Levine and Lezotte (1990), is characterized by student acquisition of learning skills, appropriate monitoring of student progress which entails continuous diagnosis, evaluation and feedback.

The government of United Republic of Tanzania has been instrumental in enhancing equitable access to quality education to all its citizens since independence as observed by Controller and Accountant General (2008). However in order to acquire quality education you need to have learners who are healthy, well-nourished and ready to participate and learn, and supported in learning by their families and communities; Environments that are healthy, safe, protective and gender-sensitive; and, provide adequate resources and facilities. Content that is reflected in relevant curricula and materials for the acquisition of basic skills, especially in the areas of literacy,

numeracy and skills for life, and knowledge in such areas as gender, health, nutrition, HIV/AIDS prevention and peace. Processes through which trained teachers use child-centered teaching approaches in well-managed classrooms and schools and skillful assessment to facilitate learning and reduce disparities; outcomes that encompass knowledge, skills and attitudes and are linked to national goals for education and positive participation in society.

1.1.2 Features of Quality Education

From the definitions of quality education reviewed earlier, Deming (1986) supports that, measuring quality is not easy, as what satisfies the customer constantly changes, and that the quality of any product or service has many scales. There is a range of indicators which individually are necessary, but are not sufficient indications of the presence of the quality of education. Thus, quality education becomes a matter of degree of the presence of the indicators, rather than an absolute, or discrete variable, which is either here or not there.

Natarajan (1993) gives nine indicators of educational development as following: The literacy percentage; Dropout and retention rates; Enrolment of children in various age groups; Contribution to the world of knowledge; Emergence of eminent personalities; Social relevance and secular character of education; Technical and scientific manpower; and, System of examinations and certification and Morale of the teaching profession. Only three of these indicators, which are (2), (3) and (8), are concern with internal efficiency, but the rest are a function of internal efficiency. For instance, low promotion rates, high repetition rates, high dropout rates and low pass rates will definitely negatively impact on literacy percentage, contribution by graduates to

world knowledge, emergence of eminent personalities and morale of the teaching profession. However, the significance indicators are also supported by the European Trade Union Committee on Education General Assembly 2001 (June 2000) which identifies four indicators of quality of education which are attainment (in mathematics; science, reading, foreign language). ETU indicators include: Success and transition (dropout rates; participation rates in tertiary education, completion of upper secondary education); Monitoring school education (parental participation, evaluation and steering school education); and Resources and structure (educational expenditure per student, education and training for teachers, participation pre-primary education, equipment and infrastructure).

Also, the extent to which the products or the results of the education provided (The knowledge, skills and values acquired by the students) meet the standards stipulated in the system's educational objectives; and, The extent to which the knowledge, skills and values acquired are relevant to human and environmental conditions and needs. The two definitions focus on standards, but this by no means makes them comprehensive, as there is no guarantee that those standards are worth achieving in the first place. Standards seek to relate no needs of customers, which shift rapidly, thus making the definition of quality of education an elusive and rapidly shifting concept. For descriptive purposes, in Tanzania, nomads or pastoral and other mobile communities can be located at three points on the continuum. Firstly, there are pure pastoralists who most of their gross revenue comes from livestock or livestock related activities (Mtengeti, 1994). Secondly, there are mixed farming community whose livelihood is sustained both by agricultural production and livestock production.

Kjaerby (1979) thus defined mixed farmers as a community with combination of crop and livestock production which is distinguished not only from pure agriculture, on one side, and pure pastorals on the other, but also from conducting mixed source of livelihood, with which it is often confused.

It should be borne in mind, however, that the so-called pure pastoralists, hunter-gatherers and agro-pastoralists themselves are not homogeneous groups. Thirdly, over time, and due to environmental and physical factors, some of those who used to be pure pastoralists have been steadily drifting into agriculture to become agro-pastoralists, while others have abandoned pastoralist to become agriculturalists or petty traders in big cities like Dar es Salaam in Tanzania. Mlekwa (1996) indicate that in Tanzania, a compilation of demographic data about the nomads and other mobile communities is difficult for two main reasons. First, census data have been silent on ethnic or tribal differences since the state resolved to discourage tribalism and ethnic sentiments. Second, these groups are so mobile that it is not easy to access all of them for reliable enumeration. But the population of pastoralists is estimated to be 3 to 5% of a total population (Binagi, 2009). However, a study of nomadic education in Tanzania (Mwegio and Mlekwa, 2003) estimated the nomadic population at 6 million, representing about 15% of the population, and nearly 1 million of those are aged 7-13. One of the key elements of Tanzania's education policy has been the promotion of equitable access to education for all segments of the population. Although, if one goes through text book series for Primary 1-7 (widely used in formal schools), the literature on nomad and pastoralist way of life is that of 'less developed societies' and their way of life cause land degradation by burning the

grass and keeping unreasonably large herds of animals. This also turns out to be a social problem because, as pastures are overgrazed, the nomads 'in their search for new grazing land and areas sometimes allow their animals to encroach on arable land causing conflicts with farmers'. Literature portray nomadic and pastoralist life as brutal, undermining the governments' rules, oppressing their women and backward.

These kinds of ideas have been used to develop educational and other development policies. On top of that, it has created great inequalities between children from urban and rural areas, children of the poor and the rich, males and females, children from different geographical locations, and those from different cultural groups URT (1992). Being that the case, the nomadic, pastoral and mobile communities are the most disadvantaged of all. The increasing economic hardship due to shift in economic sources (while school fees are being abolished), Tanzanians are now being called upon to supplement government efforts by meeting some of the costs of education including classroom and teacher houses construction. In this way as the richer communities take on greater responsibility for education, more inequalities are likely to surface among these disadvantaged nomadic or pastoralist communities unless the government works out some mechanisms to support educational activities in these poor parts of the country. These rescue measures might include formulation of clear policy for nomadic education, introduction of special nomadic curriculum packages and provision of adequate human, physical and fiscal resources. Binagi (2009) pointed out that although great achievements have been noted in primary enrolment, there are still poor enrollment and inequities in access to secondary education and information, particularly for marginalized communities and groups, including

pastoralists. Similarly, Woods (2007) indicates that there is no specific policy on nomadic education and there are no effective strategies for attracting teachers to teach in remote and difficult rural areas. Examples from Mkalama District, where pastoralist accounts for 57% of total inhabitants and the growth rate of 3.8% per annum as provided by 2012 population census, it is expected to have the population of 188,733 (males 93,534 and females 95,199) in the year 2016 (NBS, 2012).

The main economic activities of the communities in the district are agro-pastoralists where subsistence agriculture and livestock keeping dominate of about 80% in fourteen (14) wards divided among the area. The other percent includes traders, mining and small scale fishing. The district council, like other councils in the country has the major role of providing secondary education but there are some challenges. The district has 19 government secondary schools, and 1 private secondary school but this number of schools is too small regarding the area of the district which covers about 3365.51 square kilometers where there are 3826 students out of 24,358 who are supposed to be in secondary school by their age. The district has 264 teachers against the requirements of 474 teachers that make shortage of 210 teachers. Available classrooms are 168 against the requirement of 232 classrooms that make the shortage of 64 classrooms. Apart from these physical problems such as draught and physical position of the district, education provision to the majority pastoralists in that district have been endowed by shortage of classrooms and teachers living in poor and hard conditions. Pupils live very far from schools due to nature of pastoralist livelihood and this situation leads to pupils' drop-out of schools (ibid, 2015). Conversely, Woods (2007) comments that for impoverished households the non-monetary

opportunity costs of sending their children to school are often a decisive factor: distance from school is an additional constraint. While Tanzanian parents are responding to the mixture of encouragement and coercion at local level by sending children to primary and secondary schools, it remains difficult to sustain this investment over time, as children get older.

Therefore, progress up through the grades carries ongoing costs and often results either in drop-out or an inability to take up even those opportunities which are available. These problems among others need to be studied so as to come up with quality policy to improve education provision in the district. One way to address the situation is to understand formal education from the perspective of pastoralist communities. This can be done by specifically exploring the attitudes of members of a pastoral community towards formal education; assess pastoral communities' educational aspirations to their children; and to determine possible solutions for the obstacles to achievements of quality education to pastoralist communities. Kinshuk (2003) from pedagogical perspective believes that mobile learning will serve a whole new highly mobile segment of society, a reality that could very well enhance the flexibility of the education process. Therefore the best features of education to nomadic population so as to improve the literacy rate are that the government has to employ such approaches like on-site schools, the shift system schools with alternative intake. However, radio and television education can also be employed.

1.2 Statement of the Problem

Access to quality education is essential for development. Not only does education provide children, youth and adults with the knowledge and skills to be active citizens and to fulfill themselves as individuals. Literacy in particular contributes directly to poverty reduction. Education contributes to sustainable economic growth and to more stable and accountably societies and governments. Education is closely related to children's health, gender quality, human rights and employment opportunities. Currently, a tremendous progress has taken place in the education sector in Tanzania with major growing in enrollment of children in schools due to the abolition of fees and other monetary contributions since 2001.

This was coupled with the compulsory requirement that parents/guardians send all children to school, meant that 94% of children aged 7 to 13 years were enrolled in primary school in 2011, as compared with only 59% in 2000. Net secondary schools enrollment has also expanded quickly from 6% in 2000 to over 30% in 2011. This situation is different to Nomadic community. Nomadic community in Tanzania has been partly adapting to the demands and pressures of modern civilization to settle, at least temporarily. However, most nomads remain rightly proud of their cultural heritage and social organisation. This is where children move with the herds, schools have to move with them. At the same time some groups recognize that, although animals benefit from migration, humans may not; and constant movement is taxing on women, children and the elderly. Thus even for pure nomadic pastoralists moving long distances, it is quite common for a part of the livestock to be kept in less mobile camps, together with some family members, including the young children.

Therefore, in principle, the children are able to attend fixed schools; but the population density of nomads has always been low, and remains so. Not surprisingly, despite considerable efforts since independence, the Tanzanian school network remains thin, so access, even for those who stay behind, is still very difficult. Further, for nomads, sending children to school imposes a significant non-cash burden on families, because boys attend the livestock and girls are essential for maintaining the home. In Tanzania, the Maasai are famous, but there are many other nomadic groups.

In a recent study of nomadic education in Tanzania, (see Mwegio & Mlekwa, 2003) estimated the nomadic population at 6 million. This represents about 15% of the population, and nearly 1 million of those aged 7-13. Excluding fisher folk, they use about one third of the available land for pasture in several districts. It is clearly important to track the enrolment in the specific district identified. Although there are several studies conducted on the understanding of quality education provision to the minority including nomadic and pastoralist communities, there are few studies that seek to understand formal education from the perspective of nomadic communities. Hence, this study is intended to explore the extent to which attitudes of nomadic communities affect access to quality education of the children of nomadic communities.

1.3 Purpose of the Study

The main objective of this study was to investigate the effect of the attitude of nomadic communities towards education on children access to quality education in Mkalama District in Singida Region.

1.4 Specific Objectives of the Study

Specifically, this study intended to:

i.   To examine the influence of the attitudes of nomadic community towards access to education.

ii. To investigate challenges facing nomadic community's access to quality education.

iii. To examine ways that would enhance access to quality education of nomadic communities.

1.5 Research Questions

In order to achieve the objectives, the following research questions ware formulated.

i.   To what extent do attitudes of nomadic community influence access to quality education?

ii. What are the challenges facing nomadic community in accessing quality education?

iii. What are the best ways of enhancing access to quality education to nomadic community?

1.6 The Scope of the Study

The study was confined to explore the circumstances of success for achieving quality nomadic education in Tanzania so as to identify the similar and peculiar circumstances that must be factored in to promote quality secondary education for nomadic community in Mkalama District. The study was restricted to the level of secondary education only. The reasons for such selection is to support what various studies have analyzed in quality nomadic education provisions problems in Africa as well as Tanzania. The other reason is that the researcher thinks that it is good to select one level of investigation so as to avoid unmanageable themes that can emerge in investigating the issues from different levels of education.

1.7 Significance of the Study

The finding of this study would reveal factors that influence nomadic communities access to quality education and thus suggest effective measures towards enhancement of access to quality education: The effect of nomadic communities' attitudes; they would contribute to the existing theory of access and progressive education and would provide policy measures that would work towards achieving nomadic quality education. Thus, the importance of this study is divided into three major parts as follows:

1.7.1 Theoretical Contribution

This study was guided by Access Theory adopted from Ribot and Peluso (2003) and Progressive Learning Theory by Dewey (1938). The theories sought to be suitable for the study because of their theoretical descriptions which emphasize for accessibility and sustainability of students in schools. Emphasis to students'

enrolment and attendance is a blueprint to accessibility to that education. Progressive learning theory discusses importance of education and its sustainability. It also believed that human beings learn through 'hands-on' approach. The purpose of education according to the theories should not revolve around the acquisition of a predetermined set of skills but rather the realization of one's full potential and the ability to use those skills for the greater good. However, both theories do not extrinsically describe the effect of nomadic communities' attitude to education. Hence, this study addresses this gap left in the theories.

1.7.2 Practical Contributions

The study is expected to contribute to the existing body of knowledge about nomadic community's education provision, challenges and ways of combating them; their livelihood system mobility and socio-economic services diversification. Moreover, the findings of the study will enable recognition and an understanding of conditions of success for quality nomadic secondary education in Tanzania. It would also enable identification of the similar and peculiar conditions of success for promoting quality secondary education to nomadic communities in Mkalama District. The study hopes to generate data that will enable policy makers; education planners and curriculum developers to initiate viable education programs which will be suitable for nomadic community in Tanzania. Not only initiation of viable programs but also identification of challenges and prospects available in the education sector in communities which will provide ways of combating challenges and opportunity utilization. In that way, they need to rethink more serious of the current challenges and opportunities available in nomadic education and how to improve the situation. The study is hoped

to contribute to the existing body of knowledge about nomadic community education provision challenges and ways of combating them; their livelihood system mobility and socio-economic services diversification. In particular the study had the potential to help to pinpoint the essential conditions of success for effective nomadic education in Tanzania and to make recommendation on some alternative education strategies to assist the nomadic community and promote their own development without losing their freedom, autonomy, economy and social controls.

1.7.3 Policy Contributions

The study expects to generate data that will enable policy makers; education planners and curriculum developers to initiate viable education policy statements, and education programs which will be suitable for both sedentary and nomadic community in Tanzania. In particular, the study have the potential to enable policy makers to pinpoint the essential strategies for effective nomadic quality education in Tanzania and to make recommendation on some alternative education strategies to assist the pastoral and mobile communities to promote their own development without losing their freedom.

1.8 Assumptions of the Study

It was assumed that the nomadic community as a system has its rights and basis for the Governments to take on board their agenda for education. This can be done by providing sustainable education related to their livelihood as well as socio-economic resources. It was also assumed that reducing nomadic mobility through basic social services provision including quality secondary education would enable the

sustainability of mobile community. That is why the Rural Development Strategy (RDS) states that: "… due to spatial and temporal distribution of vegetation, pastoralists have to continuously move in search of good grazing grounds and water. Mobility is therefore a cardinal strategy for the pastoralist to mitigate against fluctuations of climate, periodic droughts and erratic rainfall". The assumption that nomadic community's attitude towards education is negative was also considered.

1.9 Limitation of the Study

Kombo and tromph (2006) describes limitation of the study as a section that indicates challenges anticipate or face the researcher during the study. The study was confined within Mkalama District due to financial and time limit consideration. The other reason was to get precise data that would be handled and managed in order to fulfill the objective of the study. The study was also faced with several limitations such as travelling costs, inaccessibility of some data in the District, Ward and schools, time shortage and lack of reliable transportation facilities during data collection. Despite of few limitations, these would not affect the researcher to collect the required information. Additionally, through questionnaires, interviews, literature review, and since the researcher was familiar with the study area, efforts was made to introduce personal experiences, despite of the risks of biases and long periods of alienation.

1.10 Operational Definition of Terms

Nomads: In the context of the present study, the term nomad refers to a member of a group of people who have no fixed home and move according to the seasons from place to place in search of food, water, and grazing land or a person with no fixed residence who roams about; a wanderer. That the case is defined by international

bodies like ADB/UNESCO-IIEP (2005) as the ethnic or socio-economic groups in search of means of livelihood within a community or country or across international boundaries. Pastoralist community: In this study pastoralist community will refer the community who practice pastoral life system. Members of such a community are also known as 'pastoralists' that means people who depend on pastures for their livestock.

Access to Quality Education: This study conceptualizes access to quality education as the ability of all people to have equal opportunity in education and ability to retain in that particular level of education, regardless of their social class, gender, ethnicity background or physical and mental disabilities.

Quality Education: Refers to the three fold dimensions of access, quality and management. Access reveals access to participation, including gender and equity issues. Quality concerns the quality in internal efficiency, relevance and external effectiveness. Then management involves good governance, decentralization and resource management. In that case most effective education policies which focus on quality education in any state must address the problems of relevance, unequal and low access to educational opportunities, poor quality of education, poor managerial and planning capacity, poor financing mechanisms, weak link between education and labour market.

1.11 Organization of the Research Report

The chapter deals with background of the study where the importance of Education For All (EFA) the quality of education, statement of the problem, purpose of the study, objective of the study, Research questions, significance of the study,

assumption of the study, scope of delimitation of the study and operational delimitations. A few studies were referred for example Binasi (2009), quality education for pastoralists, Bishop (2006). The policy and practice of educational services, provision for pastoralists in Tanzania Ntengeti (1994). However, these few studies in this chapter are from East Africa for instance Kenya and Tanzania something which may make the study unreliable.

CHAPTER TWO

2.0 LITERATURE REVIEW

2.1 Introduction

This chapter presents the review of related literatures. It specifically explains about the theoretical and empirical literature. The chapter ends with the articulation of research gap. The last part, conceptual is presented and discussed whereby key relationships among variables are clearly defined.

2.2 Theoretical Literature

2.2.1 The Concept of Nomadic

Nomadic concepts also and perhaps better known as 'travelling concepts' – are a heuristic tool and analytical practice for communicating across disciplinary, professional and cultural boundaries through discussing and opposing different understanding and uses of concepts such as identity, space or emotion. It could thus also be called a translation tool. It was first proposed by Belgian philosopher of science Isabelle Stengers in edited collection D'une science I'autre: des concept nomads (1987) where she defines the purpose of concepts that travel between and within the hard and soft sciences as opening up debates and facilitating invention.

2.2.2 The Concept of Access to Education

The concept of "access to education" is frequently used by educational property and natural resource analysts without adequate definition. It has the broad set of factors that differentiate access from educational properties. Access can be defined as "the *ability* to derive benefits from things," so it is the ability to drive benefits from

education broadening from property's classical definition as "the *right* to benefit from things like education." Access, following this definition, is more related to "a bundle of powers" than to property's notion of a "bundle of rights." This formulation includes a wider range of social relationships that constrain or enable benefits from resource use than property relations alone (Ribot & Peluso, 2003).

Using this framing, the study suggest a method of access analysis for identifying the constellations of means, relations, and processes that enable various actors to derive benefits from resources meaning education itself. This study intent is to enable scholars, planners, and policy makers to empirically "map" dynamic processes and relationships of access to education. One of the theoretical contributions is the promotion of equitable access to education for all segments of the population.

2.2.3 Theoretical Framework

In the first place, a theory means a postulation about what ought to be. It provides the goals, norms, and standards to be observed (Solomon, 1993). For the context of this study Ribot and Peluso (2003) theory of access that was adopted by the researcher and John Dewey (1938) theory of progressive education ware used to guide this study. Dewey argues that education and learning are social interactive processes and thus the school itself is a social institution through which social reform can and should take place. He believes that students thrive in an environment where they are allowed to experience and interact with the curriculum and all students should have the opportunity to take part in their learning. Dewey makes a strong case for the importance of education not only as a place to gain content knowledge, but also to learn how to live. The purpose of education according to Dewey should not revolve

around the acquisition of a predetermined set of skills but rather the realization of one's full potential and the ability to use those skills for the greater good. The theory of progressive education was used in this study to confirm the position and concern of the government on the provision of formal education to the children of the nomadic community in Tanzania. If the government put equal consideration on provision and ensure access, effective and efficiency on implementation of the education policy that consider all segment of the population in the country including nomads, this will equip the nomadic communities' children with the opportunities for personal survival, realize their potentialities and improve on their mode of living.

In regard with the concept of access as it was adopted from Ribot and Peluso (2003), it is argued that 'those who control access to physical resources may influence who gets to work in extraction or production, but sometimes those holding rights need to offer a share of the benefit to attract labourers'. In reference to this contention: education stand as a physical resource and controller is the government. Honneth (1995) argues that for humans to achieve a productive relationship with them (an identity) humans require an inter-subjective recognition of their abilities and achievements.

This is the foundation of moral consciousness and society as a whole and one develops a morality in the context of the reactions (positive and negative) one receives from another person in the struggle for recognition. Honneth (1995) also argues that the struggle for recognition, based on the need for self-esteem and the experience of disrespect, as well explains social development. 'It is by the way of the morally motivated struggles of social groups - their collective attempt to establish,

institutionally and culturally, expanded forms of recognition - that the normatively directional change of societies proceeds. Honneth, keeps on arguing that there are three differentiated recognition orders in modern society the development of which are crucial to understanding the dynamics and history of capitalism and modernity. Each social sphere is defined by the different forms of recognition needs.

Recognition, a simultaneously individual and social need, requires love in the immediate interpersonal sphere for the 'singular needy subject' for the development of self-confidence; the recognition of the autonomous rights bearing person in law offers the basis self-respect; and the successful formation of a co-operative member of society whose efforts are socially valued is necessary to build self-esteem. Self-confidence is the first form of relating to self and is established and developed in the relationships of friendship and love and is based on the right to exist.

If one experiences love, an ability to love one's self and others develops. One is capable of forging an identity by receiving recognition from others. This is the process by which individuals individuate themselves from others. Without a special relationship with another person it is not possible to become aware of one's own uniqueness and special characteristics and a positive image of one's abilities is developed. In this case, the government should expand secondary education in nomadic areas and also should correspond with the need of essential applicable system and resources such as proper curriculum, effective teaching labour, sustainable learning environment for nomads and harmonious livelihood and aspiration.

2.2.4 Conceptual Framework of the Study

Kombo & Tromp, (2006) defines conceptual framework as a research tool intended to assist a researcher to develop awareness and understanding of the situation under scrutiny and communicate the message intended based on observation or experiences. It is a researcher's own position on the problem and gives direction to the study, showing the relationships of the different constructs that researcher wants to investigate (Neumann, 2000).
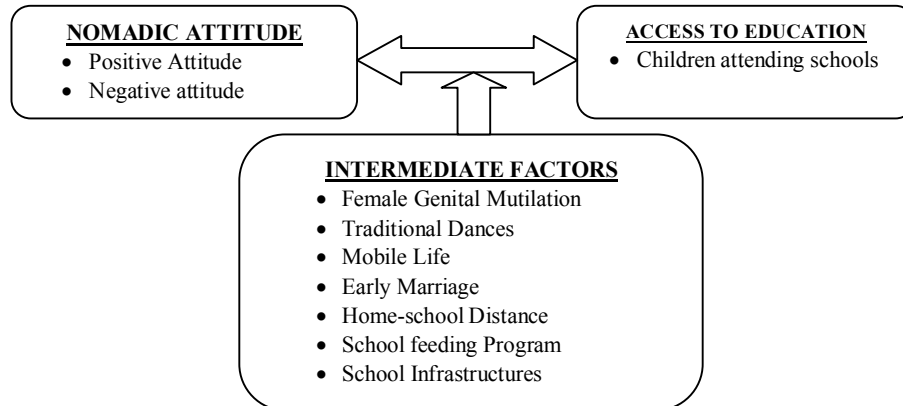
Figure 2.1: Conceptual Framework of access to Education of the Nomads

Source: Researchers' Insight (2017)

The conceptual framework (Figure 2.1) shows how positive and negative attitude factors (intermediate factors) influences enhancement of access to education of the nomads. Intermediate factors stand as determinants for whether children attend schools or not. For instance, positive factors like school feeding, short home-school distance and availability of infrastructures like classrooms and dormitories can lead to good school attendance and reduce dropouts. While, negative factors such as female genital mutilation, traditional dances, early marriages, long home-school

distances and mobile life lead to low enrollment, poor school attendance and school dropout. Apart from positive factors mentioned, to ensure effective and efficiency on achieving the purpose of access to quality education of the nomads and all other segment of population in the country assurance of qualified teachers, teaching and learning materials like text books and financial resources are crucial to changing attitude and aspiration of the nomads.

2.3 Empirical Literature Review

2.3.1 The Attitudes of Nomadic Communities on Education

Rourkela (2012) did a study to assess the attitudes of parents towards the education and schooling of their children. The study analyzed the data from 145 parents, who had one or more than one school going children. Out of these, 116 parents belonged to tribal families and 29 families belonged to non-tribal families. The age range of the sample was 25-35 years, and they all belonged to Santoshpur village of Sundargarh district consisting largely of tribal population. A 23-item questionnaire was used for collecting data along with personal interview. The respondents were required to indicate their agreement or disagreement with each of the statements about children's education in a four-point Likert type scale, where 1 denotes strong disagreement and 4 denotes strong agreement. Mean scores were calculated separately for tribal and non-tribal samples, and for male and female respondents.

That test was used to examine the significance of difference between tribal and non-tribal communities as well as across gender with regard to their attitude towards children's schooling and education. The findings showed that the overall attitude of the respondents was moderately favorable and positive towards schooling and

education of their children. The results also indicated that there was no significant difference in the attitude of tribal and non- tribal parents. Gender difference was also found to be non-significant. The difference between tribal and non-tribal respondents was evident in their future plans to provide facilities for higher studies for their children. The study suggested that, although government endeavors at universalizing education has resulted in creating mass awareness and positive response towards schooling and education, there is a lot of scope for improvement in this regard. Future implications of the present study for policy formulation as well as for further research were pointed out.

Rotich and Koros (2015) on studding about pastoralists and girls child education in Kenya saw that people live in the World in which education is characterized by extensive gender inequalities. Two thirds of all those who have no access to education are girls and women. Sixty-five million girls never start school, and an estimated 100 million do not complete primary education, often because its quality is poor and their opportunities are far from equal to those of boys. More than 542 million women are illiterate, many as a result of inadequate or incomplete schooling.

Lack of literacy is generally associated with poverty and discrimination. Pastoralism and education are two competing issues among the nomads especially with reference to the girl child. In this study, personal interviews with the selected respondents were used to solicit information. The purpose was to find out the reasons that keep girls in Baringo district of Kenya out of school at the time when they are of school going age. The findings from this study revealed that cultural beliefs and practices are the key factors that make pastoralist not send their girls to school. The study

recommended that cultural beliefs and practices that are retrogressive should be discarded so that the girl child could have the opportunity to access schooling and finally participate in the overall development of the country. Yong (2008) explored the potential influence of parental attitudes towards education on their children's daily life and their development in Korea. Qualitative methodologies were used; semi-structured in-depth interviews with 34 participants. The findings suggest that the desire of the parents for the educational success of their children is profound and it has a huge impact on their actual behavior towards their children. Although there was a contrast between what parents should want and the underlying preoccupying concern, all of the parents placed great importance on their children's academic achievement as a means to acquire personal advancement, higher social status, and wealth.

The children's developmental needs for leisure, pleasure, and sleeping are overlooked. Their psychological and emotional well-being tends to be ignored. Focusing on the best interests of children is going too far for some in Korean society. This study concludes that behind the idea of well-being of children and fulfilling each child's potential must lay fundamental values concerning the needs, interests and welfare of children. This must be put at the heart of our policies and practices. Gorman (2014) investigated the impact of social class on parents' attitudes toward their children's education. The results suggest that two concepts resistance and conformity are central to understanding parental attitudes toward education and the process by which those attitudes are shaped. The data indicate that the probability parents will conform to or resist the meritocratic ideology of acquiring a college

degree to help ensure occupational success tends to depend on parents' social-class background and, concomitantly, on whether they have experienced "hidden injuries of class." A more inclusive sampling strategy proved useful in documenting the varied attitudes found among working-class and middle-class parents. The attitudes of parents toward higher education have the potential to influence their children's attitudes toward education, their children's chances of obtaining a college degree, and their own chances of returning to school. This research suggests that the family is an important site for cultural production and social reproduction.

Owino (2006) Examined the current pastoralists' education situation in Uganda in the context of the education policy established, and non-formal education interventions being conducted among the Bahima and Karimojong pastoralists by both Governmental and Non-Governmental Organizations, as an attempt to address the problems and issues of illiteracy and pastoral development. It is evident that education for pastoralists in Uganda creates a social consciousness with values, norms, knowledge and skills, which have a complex and dynamic relationship among the pastoralists.

The problem of investigation in this research focus on information available on the functioning of pastoralism for effective provision of non-formal education programmes to the Bahima and Karimojong pastoralists; and how effectively the providers of non-formal education programmes can integrate the nomadic livelihood in the provision of non-formal education. The literature review has focused on the Bahima & Karimojong pastoralists, but attempts have also been made to draw relevant lessons from other nomadic groups like Gypsies, travelers, and occupational

travelers. The review has been intended to sharpen specific aspects related to pastoral and national education practices that can enable appropriate and strategic provision and implementation of non-formal education programmes to occur among the Bahima and Karimojong pastoralists in their pastoral context. Qualitative research methods used in the study were fundamentally relevant and suited for locating the meaning that semi-nomadic Bahima and Karimojong pastoralists placed on events, processes and structures of their lives, their six perceptions assumptions, prejudgments, presumptions, and for connecting these meanings to the social world around them. Presentation and analysis of data is divided into three sections including a recast of the items in the interview schedules, a summary of the research findings presented on a conceptually clustered Matrix Sheet, and a presentation of the data analysis resulting from the data displayed on the Matrix sheet.

Recommendations of the study have been clustered under the following three thematic categories: Relevance of non-formal education programmes to the Bahima and Karimojong pastoralist, implementation of non-formal education programmes, and strategies for implementation and sustenance of non-formal education programmes among the Bahima and Karimajong pastoralists.

2.3.2 The Aspirations of Nomadic Communities on Education

Bishop (2007) conducted a study about schooling and pastoralists' livelihood. A Tanzanian case-study and observed that previous research on education amongst pastoralists has concentrated mainly on treasons' for their comparatively low rates of enrolment and attainment. This thesis examines education in pastoralist areas more critically. It is based on fourteen months of fieldwork carried out between 2003 and

2006 in a predominantly agro-pastoralist Maasai area in Monduli District in northern Tanzania. Quantitative and qualitative data are used to explore the nature of the schooling process and the ways in which schooling has influenced pastoralism and pastoralists' livelihoods. Theoretical approaches which view schooling as a diverse collection of socially situated practices embedded in a local context, as well as approaches which see 'development' as a discursive practice, are drawn on. Various actors have shaped the schooling process, including the Tanzanian Government, teachers, non-Maasai in-migrants, and Maasai.

The results of this process are shown to have been affected by discursive contestations, mediated by local constraints and Opportunities. The schooling process in pastoralist areas in Tanzania has been informed by discourses of pastoral development that are not supportive of extensive pastoralism. Involvement of Maasai children in schooling has consequently brought practical as well as ideological challenges for those trying to maintain successful and sustainable pastoralist livelihoods. This thesis argues that the schooling process in this area has influenced livelihood choices and thus the practice and viability of pastoralists.

Olekambainei (2013) focused on factors affecting Maasai girls' access to secondary education in Ngorongoro District. It was guided by five objectives that focused on enrolment status of girls; retention and completion rate; passing rates for Form IV examinations, selection to form V and other tertiary institutions importance attached to education; and lastly, barriers to girls education as compared to boys. Access was defined in terms of enrolment, retention, and drop out, completion, achievement, and selection for further education. The study involved 516 students, of whom 42 percent

were boys and 58 percent were girls. Questionnaires interviews and focused group discussions were used as instruments for gathering data. The major findings were that; in enrolments the difference between boys and girls was small as 56.3 percent were boys and 43.7 percent girls. This is very close to national ratios of 54 percent boys and 46 girls in 2012. In retention, the data showed that more girls than boys dropped out. The data also owned that performance was so low but more so for girls. Barriers to girls access to education included poverty which was ranked first by boys and girls, cultural rites of passage, home chores, poor quality of teachers, and care of animals. To rectify the situation, it is recommend that (i) Government should to take affirmative action in addressing education access in pastoralists areas by increasing the number of good schools to reduce distances to school. (ii) Hostels and boarding schools should be built (iii) there is need to rethink on the need to reintroduce more relevant combinations biased schools to cater for special needs of the pastoralist communities.

Gimbo, Mujawamariya and Saunders (2015) analyzed the reasons why the Makuyuni parents of Northern Tanzania do or do not enroll their children in school. Ten Focus Group Discussions (FGDs) and several key informant (KI) interviews were conducted in the Mswakini Juu and Makuyuni villages. The findings Revealed that reasons for enrolling these children in school included future economic stability for the family, government policies enforcing parents to enroll their children in primary school. The findings also exposed hindrances to primary school enrollment including protection of tradition and culture, females marrying at a young age, and inability to afford extra scholastic expenses. The most emphasized motivator for sending children

to school was the observation of material benefits to the families who had done so. Conversely, a key deterrent was the observation of families who had in fact sent their children to school, but had failed to realize a return on investment in cases where educated offspring were yet unemployed. This study suggests that increased commitment to education would benefit the Maasai people by better equipping them to secure and maintain employment. Other suggestions presented include better preparing children for primary school and sensitizing Maasai leaders to the benefits and realities of education.

Caroline (2015) conducted a study about evolution in approaches to educating children from nomadic communities and realized that the policy visibility mobile and nomadic groups has grown during EFA, the main challenge articulated is of making provision of flexible to accommodate mobility. Planners have paid limited attention to identifying learning needs and tended to rely on generic programming for broad categories of 'disadvantaged' learners. Alternative Basic Education has been advocated to enable access, and on the ground, such provision shows some success in enrolling nomadic children in basic education, and in attracting girls.

This underlines nomadic groups' demand for education and willingness to use culturally and livelihood-sensitive provision. Open Learning is an option with excellent potential but despite policy interest, implementation experience with children is still lacking. Case studies of mobile pastoralists in Kenya, India and Afghanistan, and sea nomads in Indonesia, highlight state reliance on 'alternative' provision for 'marginal' learners. Equity, equivalence and learner progression all need to be addressed more thoroughly if diversified provision is to address nomadic

groups' socio-political marginalization. This in turn requires an extended post 2015 engagement with the larger, political education's role in undermining or sustaining and validating mobile livelihoods. Raymond (2010) on studding about girls' education in pastoral communities explains that, despite the focus on girls' education in the Millennium Development Goals, there remain a huge number of girls out of education, a situation which, although improving, is still a significant concern in Tanzania (especially at secondary level).

Women and girls in pastoral communities are subject to a particularly challenging situation for instance marginalized not only on account of their gender, but also as pastoralists. It is in this context that this research seeks to explore the issues facing girls within one specific community. The research has three main areas of focus that is the Community members' attitudes to girls' participation in formal education, the aspirations that parents and girls themselves hold for participation in formal education and perceived impediments to girls' participation in education. In order to investigate these three areas, an ethnographic approach was adopted which involved the research team spending a period of time in the field, living with members of the Maasai community in rural Monduli, Tanzania.

Observations and interviews were undertaken with a range of community members. The research makes a number of key recommendations like the Tanzanian government and other educational stakeholders should strive to develop further understanding of pastoral communities' situation in relation to their beliefs and norms, helping to inform a better solution to the inclusion of girls in the provision of education, traditional leaders should be more closely involved at district level in order

to help the government to engage with pastoral community parents and Community women should be provided with adult education in order to educate them to use available resources to change their situation; and with some form of economic empowerment to enhance their agency in providing for their family's needs and in supporting girls' education.

2.3.3 Challenges of Mobile Schools

Margaret (2016) did a study about challenges facing mobile schools among pastoralists a case study of Turkana County in Kenya. Margaret observed that the universalization of primary education has become a central factor in countries' global competitiveness; nations round the world are engaging in alternative approaches for educational provision initiatives aimed at reaching the disadvantaged nomadic pastoralist groups. Among the strategies in use are mobile schools, as a Non Formal Education (NFE) approach. Mobile schools are weighed down with challenges of implementation and its graduates being integrated into the formal system of education, hence threatening its survival.

This study presents the findings of a qualitative multiple case studies conducted on mobile schools aimed at exploring the challenges facing provision of education to the nomadic pastoralists of Turkana County, Kenya. This study used bottom-up policy implementation theoretical approach. The findings of this study indicate that inadequate number of teachers; lack of teacher motivation; lack of community awareness and sensitization on importance of schooling; lack of food and water for both human and livestock; and unavailability of health services as the key challenges. The study recommends more teachers to be employed, teachers motivation be

improved and a multifaceted approach in education provision in order to promote the sustainability of this form of education provision through mobile schools.

Raymond (2014) conducted a study about girl's education in pastoral communities an ethnographic study of Monduli District. The study examined challenges facing girl's education in pastoral communities' community members' attitudes to girls' participation in formal education, the aspirations that parents and girls themselves hold for participation in formal education, perceived impediments to girls' participation in education. She realized that despite the focus on girls' education in the Millennium Development Goals, there remain a huge number of girls out of education, a situation which, although improving, is still a significant concern in Tanzania (especially at secondary level). Women and girls in pastoral communities are subject to a particularly challenging situation: marginalized not only on account of their gender, but also as pastoralists. In order to investigate these three areas, an ethnographic approach was adopted which involved the research team spending a period of time in the field, living with members of the Maasai community in rural Monduli, Tanzania. Observations and interviews were undertaken with a range of community members.

Findings were based on observations and interviews with parents, elders, children and traditional leaders. Although some members of the community had positive attitudes, many still held negative stances concerning the value of educating girls. Many girls aspired to achieve specific careers that would enable them live what they called a 'better life'. Girls strived to achieve education in order to overcome the lack of freedom that has held them back, yet their opportunities were still limited by issues

like the community norms as well as parental attitudes, support and considerations, and poverty. Abdi (2010) examined and discussed the challenges inhibiting nomads from accessing formal education in the light of Kenya's domestication of Education for All (EFA) which the government committed itself at various world conferences. The research investigated the disproportionate disparity in school enrolment among the different regions in Kenya despite heavy investment and efforts in education. It looked at the programmes geared towards achieving EFA such as Free Primary Education, boarding schools, school feeding programme and bursaries. These and other features of EFA are discussed as they are deemed to provide a feasible route for educating nomads. The research used a mixed methods approach to collect data using semi-structured interviews designed for nomadic parents, focus group discussions with education officials and teachers, and a questionnaire for nomadic students in secondary schools.

The research instruments were designed to find out the challenges, perceptions, preferences and policies concerning nomadic education from 78 purposively selected individuals comprising eight interviews, 50 questionnaires and 20 focus group discussion participants. The findings from the field illustrate the continuing under-participation of nomads in education. Informants cite the location of schools, poor facilities, poor transport, attitude of parents and poverty among other issues as the inhibiting factors affecting participation of nomads in formal education. If fuller participation is required, the main issues arising are the need to revamp existing facilities, entrench mobile schools in the Koran schools and strengthen legislation for compulsory education while concurrently improving the infrastructure for nomadic

people. In this way, education can be provided that respects the nomadic lifestyle. The research concludes by proposing a multifaceted approach to the education of nomads. However, mobile schools with a non-formal curriculum package may be an especially attractive option due to expected suitability in nomadic setting and their relatively low cost, given expected financial constraints. It is also recommended that further research is routinely conducted to explore nomadic friendly learning programmes before the implementation of any of these recommendations.

Oxfam (2005) conducted a study illustrating the challenges involved in providing good quality gender-equitable education for children who are beyond the reach of mainstream, formal education. It focuses on children of nomadic and pastoralist households, identifying specific issues in providing schooling for them, and drawing on lessons from approaches and initiatives by various agencies (government and non-government). The paper explores specific forms of discrimination that nomadic and pastoralist girls experience in relation to education, and highlights the need for deeper gender analysis in order to inform policy making.

Temba, Warioba and Msabila (2013) did a study about the Efforts to Address Cultural Constraints to Girls' Access to Education among the Maasai in Tanzania: A Case Study of Monduli District. They observed that the Maasai are among the tribes that have been marginalised in terms of education provision. These are largely nomadic pastoralists who have been migrating from one place to another leading to difficulties in terms of providing education to them. Specifically, the paper discusses the current perceptions towards girls' education among the Maasai, enrolment status of Maasai girls in schools, efforts to promote girls' education among various

stakeholders and challenges prevailing in the provision of education to girls among the Maasai. The findings in this study show that there were awareness of the importance of girls' education among the Maasai society and this awareness has risen though gradually. Currently, a good number of Maasai girls are in schools and some managed to go to secondary schools, colleges and university. Some of those who have reached higher levels of education are participating in promoting girls education in their home places by establishing some projects and NGOs. Following the rise in awareness some of the Maasai elders ask some NGOs to help them in building schools. Likewise, the Maasai community members are participating in building schools and contributing food for children in schools.

Ngugi (2016) did a study on challenges facing mobile schools among nomadic pastoralists a case of Turkana County in Kenya. Observed that universalisation of primary education has become a central factor in countries' global competitiveness, nations round the world are engaging in alternative approaches for educational provision initiatives aimed at reaching the disadvantaged nomadic pastoralist groups. Among the strategies in use are mobile schools, as a Non Formal Education (NFE) approach. Mobile schools are weighed down with challenges of implementation and its graduates being integrated into the formal system of education, hence threatening its survival.

This study presents the findings of a qualitative multiple case studies conducted on mobile schools aimed at exploring the challenges facing provision of education to the nomadic pastoralists of Turkana County, Kenya. This study used bottom-up policy implementation theoretical approach. The findings of this study indicate that

inadequate number of teachers; lack of teacher motivation; lack of community awareness and sensitization on importance of schooling; lack of food and water for both human and livestock; and unavailability of health services as the key challenges. The study recommends more teachers to be employed, teachers motivation be improved and a multifaceted approach in education provision in order to promote the sustainability of this form of education provision through mobile schools.

Table 2.1 Students Access to Secondary Education versus Dropout Rate in Mkalama District

YEAR	GENDER	NO. OF STUDENTS ENROLLED FORM ONE	YEAR	NO. OF STUDENTS COMPLETED FORM FOUR	DROPOUT	DROPOUT RATE (%)
1	2	3	4	5	6	7
2009	GIRLS	1041	2012	536	505	48.51
	BOYS	1343		511	832	61.95
2010	GIRLS	942	2013	814	128	13.59
	BOYS	956		704	252	26.36
2011	GIRLS	885	2014	575	310	35.03
	BOYS	852		442	410	48.12
2012	GIRLS	850	2015	549	301	35.41
	BOYS	625		398	227	36.32
2013	GIRLS	728	2016	522	206	28.30
	BOYS	690		454	236	34.20
TOTAL		**8,912**		**5,505**	**3,407**	**38.23**

Source: Mkalama District Profile (2015)

Table 2.1 shows that in the years 2009 to 2013 consecutively, a total number of 8,912 students were enrolled in secondary schools. Surprisingly, only 5,505 (61.77%)

completed form four whereas 3,407 (38.23%) dropout. Since the dropout rate is high, it shows that formal education policy in Tanzania does not favor nomadic communities. Moreover, this high dropout rate indicates that there is a problem which needs immediate action in order to rescue the situation in the area of the study.

2.4 Research Gap

In reference to the literatures consulted on the nomadic education, major issues which affect access to education are culture, environment, poverty, infrastructure and lack of role models. The literature reviews also concentrated much on schooling rather than quality education. Quality education refers to the three fold dimensions of access, quality and management. Access reveals access to participation, including gender and equity issues. Quality concerns internal efficiency, relevance and external effectiveness. Then management involves good governance, decentralization and resource management. Schooling is the process of being taught in a classroom and what is taught may not necessarily have any impact on the learner's ability to bring about change.

EFA documents and many other studies about Nomadic communities' Education focus much on school expansion, enrolment and retention while the issue of access to quality education left behind. We cannot achieve education unless the factors affecting the quality of education have been sufficiently considered. Enough and relevant teaching and learning materials, enough number of teachers, motivated teachers, establishment of mobile schools, school feeding programmes, good relationship among teachers, students and the community and sports and games programmes influence quality of education.

Most of the studies visited on Nomads education have not considered good and acceptable traditional values of the community in the school curriculum. Indeed most research consulted about Nomads were done in areas of pastoralists like Baringo District and Turkana county in Kenya; Longido, Monduli and Manyara in Tanzania. This study intended to investigate the effect of Nomadic Community's attitude to access quality Education in Mkalama District.

CHAPTER THREE

3.0 RESEARCH METHODOLOGY

3.1 Introduction

This chapter describes the research methodology which was used in carrying out the study on the ways attitudes of nomadic community to education affect the enhancement of access to quality education. The research approach, research design, the target population, sample and sampling procedures, data collection procedures, validity and reliability of instruments, testing, data analysis procedures as well as ethical consideration in research are fully described in this chapter.

3.2 Research Approaches

The study used both quantitative and qualitative approaches. The approaches have different purposes. Quantitative research approach is statistics based. It entails gathering numerical data and generalizing it across groups of people or to explain a particular phenomenon. It is useful in research because it looks at relationship between variables and can establish cause and effect in highly controlled circumstances. Besides, qualitative approach is description based. It is based on capturing expressive information about beliefs, values, feelings, and motivations that underlie behaviors.

The advantage of using mixed methods is that, can improve an evaluation by assuring that the limitations of one type of data are balanced by the strengths of another also this will ensure that understanding is improved by integrating different ways of knowing. Additionally, on the use of mixed approaches, Omari & Sumra (1997),

argue that, it can lead to the same conclusion or at least complement each other than counteracts one another. The multiple sources of information were employed to maintain accuracy and maximize the validity of the study.

3.3 Research Design

The study employed the cross-sectional survey research design which is exploratory in nature. The design is selected because of meeting the intended objective whereby it is assumed that the members/leaders of the nomadic community in Mkalama including education officer, head of schools, parents and students have these views ready in minds and will be able to volunteer them to the researcher when consulted by means of the present research. Additionally, the design is selected because the study includes giving an in-depth exploration of the effect of the attitude of nomadic communities towards education on children access to quality education.

3.4 Study Area

The area of this research is Mkalama District. It is chosen for this study because it is one of the districts in Tanzania that has nomadic community accounting for 57% of the total population in the whole district (*Source*: Mkalama District Council, 2015). Moreover, Mkalama District provides a huge possibility for obtaining the required data because of the presence of key people (these are secondary education officer, head of schools, nomadic traditional leaders, parents and secondary school students) that the researcher is familiar with; Familiarity of the place to the researcher facilitated the data collection processes in terms of relatively easy process to key source.

3.5 Target Population

The population of this study involved all offices (e.g. District educational officer, Heads of schools, nomadic traditional leaders, parents and secondary school students) and individuals responsible for Secondary schools, and Nomadic communities in Mkalama District. According to Best and Khan (2003), population is viewed as any group of individuals who have one or more characteristics in common that is of interest to the researcher. Population is the universe unity from which the sample is to be selected while the sample is the segment of the population that is selected for investigation (Bryman, 2004). The quality of data depends much on the quality of the population in which the sample is drawn.

3.6 Sampling Procedures and Sample Size

Kothari (2004) explains that sampling involves techniques used in selecting items for sample. In this study probability sampling was employed. However, probability sampling enables every member in the population to stand in equal chance of being included in the study. Combination of sampling techniques as probability, stratified and simple random sampling were used to select participants, who are District educational officer, Heads of schools, parents, nomadic traditional leaders and Secondary school students.

3.6.1 Sample for District Secondary Educational Officer (DSEO)

DSEO was stratified and included in the study because of his position. DSEO is the one who deals with monitoring and evaluating the performance of teachers and students in the whole process of teaching and learning, planning for human resources such as enrolment of students regarding available infrastructures and assuring

equitable deployment of staff in schools. Hence, provide useful information regarding the attitude and values about the nomadic communities.

3.6.2 Sample for Heads of Schools (HOSs)

Seven (7) HOSs were involved in the study because in school structures, HOSs are the responsible persons to deal with students and community at large hence they can provide viable information about the effect of nomadic communities' attitude to education. To obtain the sample of 7 HOSs, the pieces of paper were labeled 'YES' and others 'NO'. Those who picked YES were included in the study. However, from the pilot study it was noted that there were only one female HOS, in this case stratification sampling method was employed to involve her in the study.

3.6.3 Sample for Nomadic Traditional Leaders (NTLs)

NTLs were involved in the study because they handle both political and spiritual powers in the community; they exert control over the warriors, they maintain and restore social orders in the community, they transmit their accumulated experience herding and resource management to the younger generation and they serve as spiritual guardians and sponsors of religious ceremonies passing on the respected traditions and customs of the people to the youth and children, since traditional leaders are powerful in decision making, they can provide viable information about nomadic attitudes towards education acquisition. In that case, the researcher used (6) out of (17) nomadic traditional leaders in the study.

3.6.4 Sample for Secondary School Students (SSSs)

According to Cohen, Manion & Marrison's, (2000) sample size statistical table, suggested that in a population of 20,000 by using sampling error of 5% with confidence level of 95% the sample size of study is around 230. In this case the population of 4,720 secondary school students (SSSs) the sample size wares 54 students. The reason for involving students in the study is that, students are the ones who are mostly affected by the community's attitudes to education acquisition.

Moreover, students deemed to be in a position to give feedback about the attitude to nomadic communities. To obtain sample of the students, both stratified sampling and random sampling techniques were used. Two sets of papers labeled 'YES' or 'NO' were prepared for each sex. The papers were folded and put in two baskets labeled B and G, B for boys and G for girls. The students were requested to pick pieces of paper from the baskets according to their gender as labeled in each specific basket. Those who picked papers labeled 'YES' were involved in the study.

3.6.5 Sample for Parents

The study employed Six (6) parents one from each public school. Parents were involved in the study because of their role of providing a fundamental supportive nurturance, guidance and direction to children's upbringing. Parents have the authority to make decisions for their children, including issues of education. In this case, it was thought that they would be able to provide insightful information about the perception of nomadic communities' towards formal education.

Table 3.1 Composition of the Sample

S/N	Category of Respondents	Respondents		
		Female	Male	Total
1	District Secondary Education Officer	0	1	1
2	Heads of Schools	1	6	7
3	Nomadic Traditional Leaders	3	3	6
4	Secondary School Students	27	27	54
5	Parents	3	3	6
	Total Number of Respondents	**34**	**40**	**74**

Source: Researchers' Insight (2017)

3.6.6 Research Instrument

In order for the researcher to meet the requirement of the research title, the instruments which ware employed are questionnaires, interviews and documentary review.

3.6.7 Questionnaire

According to Ogula (2009), questionnaire is a carefully designed instrument (written, typed or printed) for collecting data directly from people. Questionnaires have advantages over some other types of survey in that they are cheap, do not require as much effort from the questioner as verbal or telephone surveys, and often have standardized answers that make it simple to compile data. However, such standardized answers may frustrate users.

Questionnaires are also sharply limited by the fact that respondents must be able to read the questions and respond to them. Thus, for some demographic groups conducting a survey by questionnaire may not be concrete. The researcher used questionnaires to obtain data from secondary school students since they are believed to have reading and writing skills.

3.6.8 Interview

Kothari (2004) explains that, an interview involves presentation of oral-verbal stimuli and reply in terms of oral verbal. Interviews are data collection methods which involves direct interactions between the researcher and the respondents. The interview schedule ware used to collect data from the District Secondary Education Officer (DSEO), Heads of school (HOS) and Nomadic Traditional Leaders (TRL). The researcher chooses to employ interview because of its strengths of flexibility and can be adapted to different situations.

3.6.9 Documentary Review

According to Kothari (2004) documentary review is a secondary source of data collection. Secondary data are those already collected by someone else and have already been passed through the statistical process for example the published and unpublished data. This study collected information about the attitude of nomadic community towards enhancement of access to quality formal education from various written documents, from the libraries and office files.

Documentary review emphasizes the credibility in the field of writer and also it provides solid back ground to back one's investigation and helps the researcher to avoid duplication, identify the gaps in other studies with the goal of filling them, borrowing from the research design and methodology used to investigate that particular problem and interpreted his or her own findings. The use of this instrument may lead into high temptation of being shallow (and even to copy and paste). The researcher analyzed files containing documents such as number of teachers who were employed in two previous years, status of enrolment of students in the District,

teachers who absconded during the two years period of time and students dropout during the same period.

3.7 Validity and Reliability of Data Collection Instruments

Both Reliability and validity factors ware carried about, while designing a study, analyzing results and judging the quality of the study.

3.7.1 Validity

Tabachnic and Fidel (2007), validity refers to the degree to which study accurately reflect or the degree to specific concept the researcher is attempting to measure. In qualitative research, the concept of validity has been adopted to mean more appropriate terms such as quality, rigor and trustworthiness (Fink, 2005). Also validity is a measure of accuracy and whether the instruments of measurements measure the accuracy and whether the instruments of measurements are actually measure ring what they are intended to measure, to ensure validity of documentary reviews, questionnaires and interview schedules are constructed in such a way that the relevant and crucial themes ware obtained to enhance the validity of the instruments a pilot study ware also used in order to assess the clarity of the items administered so that the instruments found to be inadequate could either be modified or disregarded completely.

3.7.2 Reliability

Rodho (2009) defines reliability as the consistency of an instrument in producing a reliable result. Also, Best and Khan (1993) defines reliability as the degree of consistency of an instrument demonstrated when it was to measure a particular

phenomenon. In order to ensure reliability the researcher will employ multiple sources of evidences namely documentary review, individual interviews and questionnaires. Crowder *et al.* (1991) argue that the significance of using multiple sources is to triangulate the converging lines of evidence. To make the results of the intended research more dependable, the researcher started with individual interviews. Through the using of such multiple methods to collect data such as individual interviews led to more reliable construction of realities (Rigdon & Basu (2000). The aim of increasing reliability in this study helped the researcher to minimize errors and biasness in the study.

3.8 Pilot Study

A pilot study is a research conducted on a small scale. This is conducted before the intended study for the purpose of reducing the likelihood of making errors in the main study. Therefore, the researcher conducted a pilot study in the same District of Mkalama where there are people who practice nomadic life so as to test the instruments and be confident that the research is adequate for the intended responses.

3.9 Data Analysis

The study employed both qualitative and quantitative data analysis approaches. Qualitative data were collected through interviews, documentary reviews, and be analysed through thematic analysis. Thematic analysis is a search for themes that emerge as important to the description of the phenomena (Daly, Kellehear & Gliksman, 1967). The process involves identification of themes through 'careful reading and re-reading of the data' (Rice & Ezzy, 1999). On other hand, the quantitative data collected through questionnaires were processed by Statistical

Package for Social Sciences (SPSS) which facilitated in the analysis and calculation of data. Moreover, a contingency table of list of circumstances of success for provision of quality education in nomadic community in Mkalama District wares ordering of these conditions, according to their frequencies loadings.

3.10 Ethical Issues

Regarding the notification by Cohen *et al.* (2007) that educational researchers at each stage of research might raise the issue of ethics, approval and permission from the Open University of Tanzania were considered before carrying out this study.

Other research ethical issues involved consent from the Mkalama District Executive Director (DED) who allowed the researcher to collect data from the target population. Moreover, the researcher admitted participants into the study through their own voluntary informed consent (burns and Grove, 1995) and lastly the issue of privacy, confidentiality and anonymity ware considered from different participants who were involved in the study.

CHAPTER FOUR

4.0 DATA ANALYSIS AND DISCUSSIONS OF FINDINGS

4.1 Introduction

This chapter presents the findings of the study. The main objective of the study was to investigate the effect of the attitude of nomadic communities towards education on children access to quality education in Mkalama District, Tanzania. The specific objectives were; to explore the influence of the attitudes of nomadic community towards access to education; to investigate challenges facing nomadic community's access to quality education and to establish ways that would enhance access to quality education of nomadic communities. The data were collected through questionnaires, interviews and documentary analyses. The data are presented hereunder for demographic information of research participants Table 4.1.

4.2 Demographic Characteristics of the Respondents

This section presents the demographic characteristics of respondents involved in the study. These include: gender, age, and level of education. The idea behind on studying these demographic characteristics was to find out whether they had implications on the attitude of nomadic communities towards education on children access to quality secondary education in the study area. Subsequently, information pertaining to these variables would influence the findings in some ways (Table 4.1).

Table 4.1 Demographic Characteristics of Respondents (N=74)

Characteristics		HOSs	SSSs	Parents	NTLs	DSEO	Total	%
Gender	**Male**	6	27	3	3	1	**34**	**45.9%**
	Female	1	27	3	3	0	**40**	**54.1%**
	Total	**7**	**54**	**6**	**6**	**1**	**74**	**100.0%**
Level of Education	**No-Education**	0	0	0	5	0	**5**	**6.7%**
	Primary Education	0	0	2	1	0	**3**	**4.1%**
	Secondary Education	0	54	3	0	0	**57**	**77.0%**
	Diploma	2	0	0	0	0	**2**	**2.7%**
	University Education	5	0	1	0	1	**7**	**9.5%**
	Total	**7**	**54**	**6**	**6**	**1**	**74**	**100.0%**
Age	**14-20**	0	51	0	0	0	51	**68.9%**
	20-30	0	3	0	0	0	3	**4.1%**
	30-40	2	0	2	0	0	4	**5.4%**
	40-50	4	0	1	2	0	7	**9.5%**
	50-60	1	0	3	4	1	9	**12.1%**
	Above 60	0	0	0	0	0	0	**0.0%**
	Total	**7**	**54**	**6**	**6**	**1**	**74**	**100.0%**

Key:

HOs   Head of Schools,

SSSs   Secondary School Students,

NTLs   Nomadic Traditional Leaders,

DSEO   District Secondary Education Officer,

N   Number of Respondents.

From table 4.1, the study consisted of 74 respondents where by seven respondents were HOSs, 54 respondents were SSSs, 6 respondents were parents, another 6 respondents were NTLs and only 1 respondent was the DSEO. Out of 74 respondents,

34 (45.9%) were males and 40 (54.1%) were females. There is an imbalance in gender representation in the study because some female respondents were not easily reachable due to nature of their responsibilities and their culture does not allow them to express themselves freely. Additionally in the District, the DSEO was a male and that is due to the reason that the position is held by only one Officer.

As for the level of education, 5 (6.7%) respondents had no education, 3 (4.1%) respondents had primary education, 57 (77.0%) respondents had secondary education, 2 (2.7%) respondents were diploma holders, and 7 (9.5%) were Bachelor Degree holders: a total of 51 (68.9%) SSSs respondents were aged between 14 and 20 years, Again 3 (4.1%) SSSs respondents who aged between 20 and 30 years were from Complementary Basic Education in Tanzania (COBET) basis, 4 (5.4%) respondents were aged between 30 and 40 years, 7 (9.5%) respondents were aged between 40 and 50 years, and 9 (12.1%) respondents were aged between 50 and 60 years. However, none of the respondents were above 60 years of age. Hence, the sample was relevant and suitable for generating genuine information needed for the study.

4.3 Exploration of the Influence of the Attitude of Nomadic Communities towards Education on Children Access to Quality Education

In order to explore the influence of the attitude of nomadic communities towards education on children access to quality education, this objective was divided into three themes, the first theme aimed to learn people's awareness of the nomadic community attitudes on the importance of education. The second theme aimed to capture challenges facing nomadic community's access to formal education. And in

the third theme we learned the ways that would enhance access to quality education of their children. Methods of collecting data for this objective were questionnaires and interviews. Also, documentary reviews were used to supplement data collected by the questionnaires and interviews. When questionnaires collected data from Secondary school Students (SSSs), interviews were used to collect data from Head of schools (HOSs), Nomadic Traditional Leaders (NTLs), Parents and District Secondary Education Officer (DSEO), The questionnaires respondents to this objective were 54 all of which were Secondary School Students (SSSs) on the other hand, the interviews respondents were 20, i.e. Seven Head of Schools (HOSs), 6 Parents, 6 Nomadic Traditional Leaders (NTLs) and one District Secondary Education Officer (DSEO), Hereunder, we present and discuss the findings basing on their themes.

4.3.1 The Attitude of the Nomadic Community on the Importance of Education

In order to determine the attitude of the Nomads on the importance of education to their community, respondents were asked through questionnaires and interviews. They were asked to rate on the questionnaire and *explain during interviews on what they consider to be the importance of education to Nomadic communities; and whether should girls and boys have equal opportunity to education and why. Moreover, they were asked to explain the importance of early marriages in Nomadic community.*

The results from questionnaires revealed that 46 (85%) respondents rated 'Agree' and 'Strongly Agree' to indicate that they agreed with the statement that 'Education was not important if parents have source of wealth'. Again, 1 (2%) respondent was neither

agrees nor disagree with the statement. However, 7 (13%) questionnaires respondents rated 'Disagree' and 'Strongly Disagree' to express that if a parent is rich education is of no use (Table 4.2).

Table 4.2 Attitudes of Nomads towards Formal Education (N=54)

No	Questionnaires	Respondents											
		Agree				Disagree				Neutral			
		B	G	T	%	B	G	T	%	B	G	T	%
1	Education is not important if parents are wealthy.	2	5	7	13	25	21	46	85	0	1	1	2
2	Girls and boys have equal opportunity to education.	24	22	46	85	2	4	6	11	1	1	2	4
3	Education is important to life and social wellbeing.	26	23	49	91	1	4	5	9	0	0	0	0
4	Early marriage is prestigious to a girl and her families.	3	4	7	13	24	22	46	85	0	1	1	2

Source: Research Data, (2017)

Generally, the findings from Table 4.2 indicated that questionnaire respondents have high attitude towards formal education. However, 85% of the respondents thought education was not important if parents are wealth. Hereunder, we present the summary of the findings in Table 4.2 (Figure 4.1).
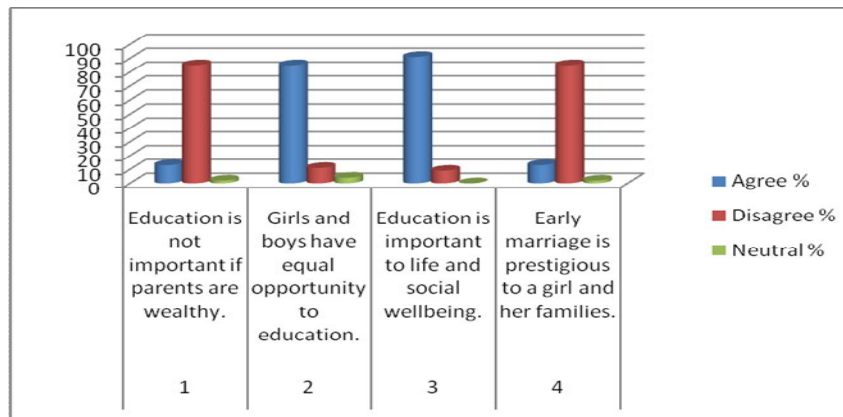
Figure 4.1: Attitudes of Nomads towards Formal Education

Although 85% of questionnaires respondents thought education was important to everybody regard less of economic status of parents, only 78% of girls were aware. On the other hand, from the interviews respondents to that question, similar responses were given. The response from the NTL 1 said that 'education does not only help children to cope with the environment but also it can help them to understand themselves better'. The same opinion was given by HOSs, for example HOS from school A said that:

> Education is important to children because it raises awareness in controlling their environment, improve ways of thinking hence attain development in all aspects of life. And that education is the best heritage to children.

Similarly, Parents, NTLs and DSEO thought education was important even if parents were wealth. The parent 2 argued that:

> Education is the tool for liberation, thus educating a child is like capacitating the child in the struggle for liberation. Again, acquiring skills and knowledge leads to change to better social habits and improve self independence.

In discussion, although 85% of questionnaires respondents were aware that education is important to everybody regardless of the wealth of their parents, 15% were not aware of that. They thought wealth was better that education. Olekambainei (2013) supports that 'at nomadic communities, animals are considered important than anything. Sending children to school without an alternative source of labour is considered as a total disaster to families. It means killing the survival wheel of food and wealth provision'. Thus, the effort is still needed to raise awareness to the 15% of the respondents who thought wealth is better than education.

For the questionnaire that intended to know if boys and girls should have equal opportunity to education in nomadic communities, the results revealed that 46 (85%) of questionnaires respondents said that boys and girls should have equal opportunity to education. Among them 24 (89%) were boys and 22 (81%) were girls. This shows that boys and girls have similar opinion that, both sex should equally access to formal education.

However, 6 (11%) questionnaire respondents disagreed. Among them boys were 2 (7%) and 4(14%) girls. This implies that 14% of girls believe that girls are not necessarily access to education, supported by 7% of boys who participated in the study. Moreover, 2 (4%) respondents they neither agreed nor disagreed. From which 1 (4%) was a boy and the other 1 (4%) was a girl. In this case 4% have no idea whether girls like boys should equally access to education. Thus both 11% of disagreed respondents and the 4% of respondents, who were neutral, do not believe if girls like boys should have access to education. On the other hand, the interview respondents had similar opinion when responded to the question intended to know

whether girls and boys should have equal opportunity to education. The DSEO argued that:

> …because of them have the same needs, right and capability of doing something they should be treated equally. He added that, life challenges are not sexually selective, they may face any sex. Education is the main way to overcome the challenges.

This view was supported by HOSs respondents. HOS 1 said that:

> …every person has right to education in the society and will have high contribution towards development. Children as the future leaders should not be segregated in acquiring education. She cited example that, the current UK Prime Minister or the Vice President for United Republic of Tanzania are women. They acquired these positions because they are educated.

Contrary, although 4 (67%) parents and 3 (50%) NTLs believe that girls and boys should equally access to education, 2 (33%) parents and 3 (50%) NTLs had different view. Parent 5 said that:

> …although the government insists that girls like boys to equally access education, the reality is that taking girls to school will lead them to fail coping with our tradition ways of life. She will not make a good motherhood in future.

The parent 2 had similar perception to parent 5. She said:

> It is true that girls have to access to education, but who will marry a woman who has not undergone our tradition rites effectively? She asked. In our tradition we teach girls on how to take care of animals and families. If they will be busy to formal education they will not get those good traditional lessons.

NTL 2 supported partially parents 2 and 5. He said:

> …girls should go to school, but they should be given enough time to practice their traditional life since for a woman to be accepted for marriage should have all the qualities of traditional values.

Referring to 85% of questionnaires respondents and the 7 (58%) interview respondents who believed that girls and boys should have equal opportunity to education, other 15% and 5 (42%) questionnaires and interviews respondents respectively did not believe so. Oxfam GB (2005) supports that, while rates of participation and completion of basic education for pastoralist boys are very low, the rates for girls are far lower. Although majority of respondents believe education for girls should be equally accessed as for boys, there is a need to educate the 15% of questionnaires respondents and the 5 (42%) interview respondent who believe contrary.

On the side of question sought to know whether education is important to life and social wellbeing, the question was responded through questionnaires and interview. Respondents for questionnaires were 27 (100%) boys and 27 (100%) girls that makes a total of 54 (100) SSSs. From the questionnaires respondents, it was revealed that 49 (91%) SSSs agreed that education is important to life and social wellbeing. Among them boys were 26 (96%) and 23 (85%) were girls. Respondents who disagreed were 5(9%), among them 1 (4%) was a boy and 4(15%) were girls. None of respondents were neither agreed nor disagreed (Table 4.2). On the other side, interview respondents had similar results from the question asked '*what is the importance of education to nomadic communities?'* All parents 6(100%) have shown to be aware of importance of education. For instance, Parent 1 said that:

> … Education enables nomadic community to have settled life and be advanced technologically hence make them participate efficiently and effectively to various socio-economic activities.

Similar view was revealed from HOSs. HOSs from school C said:

> … Education can help nomadic communities to avoid outdated cultural practices such as genital mutilation, early marriages and mobile life style. It can also help them to be in a good position of solving various challenges facing their community in daily life. It widens scope of thinking and act wisely.

Contrarily, the 1(17%) NTL believes that education was not important. He emphasised:

> …Formal education discourages society to maintain and develop our cultural practices. Children are the one who have to inherit these cultural practices thus if they go to school some values will be at risk of getting lost.

When seeking opinion from DSEO about the issue, he insisted that:

> Education plays a big role on civilization; it updates our traditional and cultural values. If we want to be developed economically, socially and culturally there is no way we can avoid education.

This shows that DSEO was emphasizing that education is important.

From the questionnaires respondents (SSSs) 91% believe education to be important to life and social wellbeing, although 9% believed contrarily. Again, from the interview respondents, parents 100%, HOSs 100% DSEO 100% and NTLs 83% NTLs believed education was important to nomads. However, 17% of NTLs believed otherwise. Nyerere (1967) put that, the aim of education is to prepare the Tanzanians for self reliance. Hence nomads should be educated in order to be effective member of their community. Additionally, World Bank (2005) supports that education is termed as one among the human rights which a person is entitled to be provided by his or her state. The World Conference on Human Rights reaffirms that States are duty-bound, as stipulated in the Universal Declaration of Human Rights and the

International Covenant on Economic, Social and Cultural Rights and in other international human rights instruments, to ensure that education is aimed at strengthening the respect of human rights and fundamental freedoms. Thus, the 9% and the 17% of respondents from questionnaires and interviews respectively should be awakened to the declaration that education is a human right.

From question four of the questionnaires that aimed to know whether early marriage is prestigious to a married girl and her family, the results showed that 7 (12%) questionnaires respondents concur that early marriage is prestigious to married girls and their families. Among them 3 (11%) were boys and 4 (14%) were girls. This shows that boys and girls have similar perception that, early marriage is prestigious to girls and their families. However, 46 (85%) of questionnaire respondents doesn't concur with the statement. Among them 24 (89%) were boys and 22 (81%) were girls. Moreover, 1 (2%) boy respondent was in either side (Figure 4.2).

In the side of interview, the question asked, *what is the importance of early marriage in nomadic community?* It was revealed that 65% of parents and NTLs said that the benefits of early marriage to nomadic are: gaining wealth to the family, it discourages prostitution. Also, it is prestigious to the family and adherence to the traditional cultural norms. When interviewing parents 3 she said:

> The importance of early marriage to nomadic communities is that, it helps girls to settle down and that cannot engage in sexual relationship before marriage.

The similar responses came from HOS 1, who said:

> …according to the nomadic communities, early marriages help the family to get wealth and reduce caring costs to the parents.

The DSEO had the following argument:

> These nomadic communities have rigid beliefs. The parent whose girl gets married early becomes superior to the community. Again, the pride price given for the married girls are substituted to be the dowry for her brothers.

Alongside with the 85% of questionnaires respondents who said early marriage is not prestigious to the marriage girl and her family, interview respondents mentioned that the importance of early marriage in nomadic community is prestigious to the family, leads to gain wealth and reduce caring costs. More importantly, according to them the parent whose girl got married early becomes superior in the community. Surprisingly, the dowry gained by the parents whose girl is married is used to pay pride price for her brothers. Olekambainei (2013) agrees that, issues that affect the Maasai girls' access to secondary education are bride price, early marriages, rites of passage, poverty, the environment, distance to school and the nomadic way of living.

From the data presented and discussions, it was revealed that, 85% of respondents were aware that education is important to everybody regardless of the wealth of their parents, however 15% thought that wealth was better that education. They thought that sending children to school without an alternative source of labour is considered as a total disaster to some families. This means killing the survival wheel of food and wealth provision. Thus, the effort is still needed to raise awareness to the 15% of the respondents who thought wealth is better than education. Again, 85% of questionnaires respondents and 58% interview respondents believed that girls and boys should have equal opportunity to education, although 15% and 42% questionnaires and interviews respondents respectively did not believe so. Although majority of respondents believe education for girls should be equally accessed as for

boys, there is a need to educate the 15% of questionnaires respondents and the 42% interview respondent who believe contrary.

Moreover, 91% of Questionnaires respondents believe education to be important to life and social wellbeing. However, 9% believed contrarily. Again, from the interview respondents, 83% of NTLs, 100% of parents, HOSs and DSEO believed education is important to nomads. But, 17% of NTLs believed otherwise. Thus, the 9% and the 17% of respondents from questionnaires and interviews respectively should be awakened to the declaration that education is a human right.

Besides, 85% of questionnaires respondents said early marriage is not prestigious to the marriage girl and her family. Similarly, interview respondents mentioned that the importance of early marriage in nomadic community is prestigious to the family, leads to gain wealth and reduce caring costs. More importantly, the parent whose girl is married becomes superior in the community. Surprisingly, the dowry gained by the parents whose girl is married is used to pay pride price for her brothers.

In a nut shell, the 85% of SSSs (questionnaire respondents) from nomadic communities had positive attitudes towards formal education although the 15% had negative perception about education. On the side of interview respondents, 50% of parents and NTLs had negative attitudes towards education. In this case, there is a need to raise their attitude in promoting students' education. Adhering to human right declaration on Education For All, Ribot and Peluso (2003) in Access Theory and Dewey (1938) in Progressive Learning Theory emphasize that all children should be enrolled and have access to education regardless the existing situation. Thus, all education stakeholders should have positive attitudes towards education.

4.3.2 The Challenges facing Nomadic Community on accessing Formal Education

So as to achieve this objective respondent were guided to respond on whether: *circumcision, cattle caring and other cultural rites practiced during school days affect school attendance.* The *cultural practices* were such *as genital mutilation and early marriages.* These were assumed to be *the barriers to formal education.*

Also, they were asked to give their views on whether *mobile life style of the nomads affects students' school attendance* and if *home-school distance influence students dropout.* From question one of the questionnaire, which asked, *does circumcision, cattle caring and other cultural rites practiced during school days affect school attendance?* It was noted that 31 (57%) respondents, among them 19 (70%) were male and 12 (44%) female agreed with the statement that 'circumcision, cattle caring and other cultural rites practiced during school days affects students attendance at school'. Alongside, 22 (41%) respondents among them 8 (30%) respondents were males and 14 (52%) females disagreed. However, 1 (2%) a girl respondent was of either side (Table 4.3).

Table 4.3 Challenges Facing Nomadic Community Access to Formal Education (N=54)

No	Questionnaires	Respondents											
		Agree				**Disagree**				**Neutral**			
		B	**G**	**T**	**%**	**B**	**G**	**T**	**%**	**B**	**G**	**T**	**%**
1.	Cultural rites such as circumcision, and cattle caring practiced during school days affect school attendance.	19	12	**31**	57	8	14	**22**	41	0	1	**1**	2
2.	Cultural practices such as genital mutilation and early marriages are barriers to formal education.	21	16	**37**	68	6	8	**14**	26	0	3	**3**	6
3.	Mobile life style of nomads affects students' school attendance.	19	21	**40**	74	3	6	**9**	17	5	0	**5**	9
4.	Home-school distance influences students' dropout.	19	21	**40**	74	5	6	**11**	20	3	0	**3**	6

Source: Research Data, (2017)

The findings from Table 4.3 revealed that rigid cultures such as early marriages, early pregnancies and unsettled life style are the challenges to Nomadic community access to formal education. Also long distance to school, circumcision and cattle caring practiced during school hours have negative impact to school attendance. Hereunder, we present the summary of the findings in Table 4.3 (Figure 4.2).
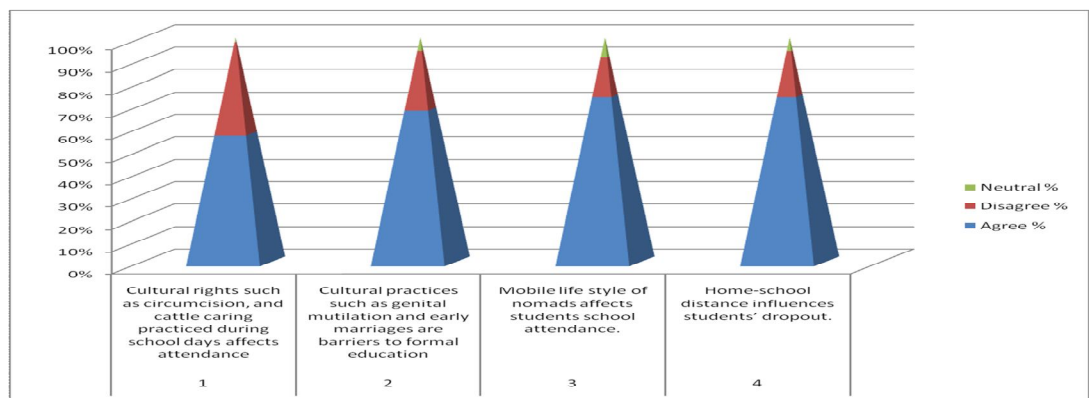
Figure 4.2: Challenges facing Nomadic Community Access to Formal Education

While 57% of questionnaires respondents consider cultural rites such as circumcision, and cattle caring practiced during school days affects students' school attendance, 41% of respondents went contrary and only 2% of respondents were neutral. Again, from the interviews respondents on the question, *what do you think are the barriers for children from accessing education?* It was noted that, 19 (95%) interviews respondents agrees that *circumcision, cattle caring and other cultural rites practiced during school days affect school attendance,* except 1 (5%) NTL respondent; For instance, from the HOS 2 mentioned that 'among the barriers for nomadic children to access formal education is early marriages, traditional dances, genital mutilation during school day, and mobile life style'.

The same, HOS 4 added that:

> …among other barriers, remoteness of the areas of leaving, unsettled life style, and lack of interaction with educated families leads to failure of nomadic children to accessing education. Nomadic communities force girls to get married early not only because they demand dowry but also parents want to maintain family dignity.

Equally, parent 1, and DSEO thought lack of awareness amongst parents and the community in general on the importance of Education is a hindrance factor to the nomad access to formal education.

The NTL 3 argued that:

> …at least teachers have to follow the nomads at their homes and have some school sessions with children, meaning that traditional and cultural values will be maintained.

Even though 57% of questionnaires respondents consider cultural rites like circumcision and cattle caring practiced during school days affects students' school

attendance, 41% disagreed. They thought such cultural rites don't have negative impact to education. In support, Llyd (2011) as cited in Omari (2012) indicated factors inhibiting girls' access to education being restrictive religious and cultural views of female of the role of women, early marriage, premature pregnancies, distance to school, lack of appropriate sanitation facilities, poor safety of girls in and around the school and to and from the school. Similarly, the interview respondents added that barriers to access to education for nomadic students are remoteness of the areas of leaving, unsettled life style, and lack of interaction with educated families. Also, Nomadic communities force girls to get married early not only because they demand dowry but because parents want to maintain family dignity. Thus, lack of awareness amongst parents and the community in general on the importance of Education is a hindrance factor to the nomad access to formal education.

In this case, there is a need to raise awareness to the 43% of questionnaires respondents and 5% of interview respondents who were not aware if cultural rites such as circumcision, and cattle caring practiced during school days have negative impact to students' school attendance. Based on question two of the questionnaires which ought to know if cultural practices such as genital mutilation and early marriages are the barriers to formal education, it was found that 37 (68%) questionnaires respondents accepted that cultural practices such as genital mutilations and early marriages are the barriers to education. Among them 21 (78%) were boys and 16 (59%) were girls. However, 14 (26%) questionnaires respondents disagreed. Among them boys were 6 (59%) and 8 (30%) were girls. Then 3 (6%) girls' respondents were neutral. On the other hand, interview respondents who were asked

'do all students enrol form one complete form IV? If not, why do they dropout?' The

5 (83%) interviews respondents agreed that not all students enrol form one complete

form IV. For instance, Parent 1 said that:

> …long home-school distance hinder children to reach at school on time and this discourages school attendance. Although some students hire rooms near schools, they drop out the schools due to lack of food for their survival.

The argument was revealed from HOS 3 that:

> …some students drop out school because of truancy, early pregnancies, lack of support from the parents, lack of school facilities and poverty among the nomadic families. Sometimes Ward and Village executive officers forces all school age children to go to school but after sometime parents prohibit and or hide their children by sending them far away searching for water and greener pastures.

Surprisingly, the 1(17%) NTL went contrary by saying secondary education is of no

use, he insisted:

> …if a child continue with further levels of education like secondary education, college and university education, traditional values will be lost because they are the children who have to inherit nomadic traditional values...

The view of the DSEO on the matter, he argued that: The *cultural practices* were
such *as genital mutilation and early marriages*

> ...like in primary education, not all students selected to enroll secondary education compete their studies here in the District. Students' school dropout is a serious problem and for the case of the nomadic community, it is caused by ignorance. Low enrolment and high dropout rates is attributed to the nomadic way of life which is associated with high mobility. Scattered low density distribution of population makes education provision to

nomads difficult to organize and manage. In fact the persistent low response of the nomadic families and cultural resistance to change are the major hindrance factors for the nomads to access education.

Besides, 68% of questionnaires respondents agreed that cultural practices such as genital mutilation and early marriages are barriers to formal education; the interview respondents mentioned causes of students' dropout are truancy, pregnancies, lack of support from the parents, lack of school facilities and poverty among the nomadic families. In a study by Kratli (2001) nomadic people move constantly in search of grass and water. The nomads often do not offer co-operation to the education providers due to their strong culture and dignity which is caused by resistance to alien ideas and resistance to change. Thus, scattered and low density distribution of nomadic people makes education provision expensive and difficult to organize and manage.

From question three that sought to know *if mobile life style of nomads affects students' school attendance*, the results reveals that 40 (74%) questionnaires respondents said that mobile life style of nomads affect students' school attendance. Among them 19 (70%) were boys and 21 (78%) were girls. However, 9 (17%) disagreed. Among the disagreed, boys were 3 (11%) and 6 (22%) were girls. Respondents who were neither agreed nor disagreed were 5 (9%) boys. On the other hand, the interview respondents were asked '*Are you satisfied with the number of students selected from your school to attend form five or other tertiary institutions? If not, what to be done to improve the situation?*' The general responses revealed that, 76% of interview respondents were not satisfied with the situation. The Parent 1 said:

No. I am not satisfied because in last year only 10% of candidates were selected for form five and colleges. Therefore all stake holders should cooperatively come together to overcome the situation.

Similarly, NTL 6 said:

No. Students' performance in our school is poor due to poor teaching and learning environment. In sufficient school infrastructures such as classrooms, toilets and teacher houses leads to poor students' performance hence fail to be enrolled to form five or tertiary. The government and community should improve the teaching and learning environment.

HOS 7 had the same view. He said that:

Actually I am not satisfied. Students do not effectively pass in form four hence only few are selected to join advanced or tertiary education. Students should prepare themselves thoroughly before exams. There should be enough teachers, text books, desks and good infrastructures.

Similarly, DSEO was not satisfied with the number of students selected to join form five and tertiary education. He insisted:

In 2016, among 944 form four candidates only 153(16%) passed and selected to join Advanced education and other colleges. Among them 6 got division I, 38 got division II and 109 got division III, the rest 791 (84%) were not selected for further education. This implies that performance of students in this district is poor thus there is a need to improve learning environment by constructing hostels and teacher houses.

Although 74% of questionnaires respondents believe that mobile life style of nomads affect students school attendance, 26% do not believe. When parents move from one place to another in search for pastures and water they accompanied with their children. The question is that, how this migration can not affect students' attendance? Kambainei (2013) supports that constant migration trigger a tendency of dropout for children attending school due to the fact that nomads move with their children and

animals. Thus migration may involve months and this has effect in children. The students affected are forced by circumstances to leave school. For the lucky ones, they may remain behind in some "bomas" which did not opt to migrate.

However, although children are raised communally, parental guidance is necessary. On the other hand, the interview respondents say that they are not satisfied for the number of students selected from their school to join form five or tertiary institutions. They added that, there should be assurance of improved school infrastructures such as classrooms, toilets and teacher houses. Schools should have enough teachers and learning materials like books. Olekambainei (2013) insists that good performance is normally influenced by motivation, the environment, teaching and learning environment, teacher's motivation, distances to school and culture.

Thus, in order to improve school attendance to nomadic communities, there must be some strategies such as improving infrastructures, employing enough qualified teachers, and introduction of mobile schools. Also, teachers working in nomadic communities should be motivated. Mobile schools should follow students who have moved to areas that there is no school nearby. Therefore, there should be a strategy for teachers to follow students at remote areas.

On question four that was set to know *if home-school distance influences students dropout*, the results reveals that 40 (74%) questionnaires respondents agree that home-school distance influences students' dropout. Among them 19 (70%) were boys and 21 (78%) are girls. However, 11 (41%) disagreed. Among them boys were 5 (19%) and 6 (22%) were girls. 3 (11%) boys respondents were neutral.

Alternatively, the interview respondents were asked 'how does home-school distance influences students' dropout?' In sum, the responses exposed that, students walking long distance to and from the schools influences students' dropout.

The Parent 1 explained that:

> ...we parents have the concern with the security of children. When they cover long distances walking on foot to school we are in fear of the dangers associated with such long distances. Consequently we avoid away from sending children to school.

Correspondingly, NTL 6 had this to say:

> …students get tired when going to school and coming back home and thus, some tend to drop out due to fatigue; however, those continuing with school are not performing well in their studies.

The HOS 4 had an observation that:

> Parents withdraw their children from school because they think schools do brain wash their children. They consider schools as places where children are humiliated reduced to dependency, and their discipline and self esteem is lost. Nomads believe that schools teach their children different cultures and once they return home to the reality, they become arrogant, and disrespectful.

In the same way, the DSEO argued that:

> …actually, nomads do not effectively use formal education provided due to factors beyond their control. The long distances roofed to school that is caused by scattered nature of nomads and others does affect their access to education in many ways; for instance the distances covered to school cause parents to hesitate to send their children to school.

Even though 74% of questionnaires respondents accept as true that home-school distance influences students' dropout, 26% do not trust. On other hand, 100% of interviews respondents enclosed that long distances covered to school by nomadic children that is caused by scattered nature of nomadic population affect their access

to education which then lead to students drop out. Dyre and Choksi (1997) say that the habit of pastoralist using child labour within the household economy and lack of interest in formal education often cause some of them to keep their children out of school or withdraw them especially girls after the first two to three years in school. Again, SCF (2000) supports that Child labour among the nomadic people also contribute to ineffective access to education. Child labour is perceived as a process of socialization where children interact with adults. It is through interacting with adults those children acquire skills that will enable them to support themselves and their communities this affect children enrollment to school as well as students dropout.

It has been revealed that, students from nomadic families are affected by distance to school. Those who come far from school are more likely to dropout compared to their counterpart students. Thus, there should be an effort to build school nearby homes or build hostels in order to retain students in schools. Based on the results, it can be said that there are many challenges facing nomadic communities in accessing to quality education. Cultural practices such as cattle caring, genital mutilation and circumcision are practiced at a particular time, when this practice done during the school time affects students' school attendance. Besides, in Tanzania the genital mutilation is illegal by law, so it was practiced secretly hence the complication of genital mutilation might take many days to recover and thus affect school attendance. Moreover, it is the culture of the nomads to support early marriage for several purposes. It is a proud to both daughter and husband families. Also, early marriages help at increasing early the man power in the community. They are reluctant to

change. The other factors affecting access to quality education at the community is mobile life style. When parents move away for pastures and water they normally move with their family hence affect students school turnout. In addition, the population density of nomads is usually low; it is difficult for all students in the community to access schools within a reasonable distance. Again, most parents believe that when children complete standard seven they are grown up enough to join the community; there is no need to go for further education. Furthermore, poverty among the community is the hindrance to quality education access. Some students from low income families lack school requirements.

Besides, the community members are always busy for cattle caring and related activities, they do not effectively participate in schools for checking for their children school progress. They poorly attend school activities like parents days. The cooperation between the community members and teachers is low. Consequently, students' truancy and dropout rate are high. Unluckily, the teaching and learning environment in the community is poor. Schools lack important infrastructures like laboratories, toilets, teacher houses and good classrooms. Also, there are no hostels for distant students. Due to this poor environment teachers' retention is low and the remained few are unmotivated. Thus, these challenges affect nomadic community's access to quality education.

4.2.3 The Ways that would Enhance Access to Quality Education of the Nomadic Children

Lying on this objective, both questionnaires and interview respondents were guided to respond on four questions. From question one of the questionnaires, which

intended to know whether *recruitment of teachers from nomadic families saves as a role model for students from nomadic families,* It was revealed that 13 (24%) questionnaires respondents, among them 4 (15%) were male and 9 (33%) female agreed that 'recruitment of teachers from nomadic families saves as a role model for students from nomadic families'. At the side of, 27 (50%) respondents among them 12 (44%) respondents were males and 15 (56%) females disagreed. Yet, 14 (26%) questionnaires respondents were neutral. Among them 11 (41%) were boys and 3 (11%) were girls (Table 4.4).

Table 4.4 Ways that would Enhance Access to Quality Education of the Nomadic Children (N=54)

No	Questionnaires	Respondents											
		Agree				Disagree				Neutral			
		B	G	T	%	B	G	T	%	B	G	T	%
1	Recruitment of teachers from nomadic families saves as a role model for parents and students from nomadic communities.	4	9	13	24	12	15	27	50	11	3	14	26
2	Alongside to Kiswahili and English languages, Mother tongue should be allowed to form I students as the media of instruction.	2	6	8	15	25	19	44	81	0	2	2	4
3	Boarding schools increase school attendance and retention throughout the cohort cycle.	20	21	41	76	2	6	8	15	5	0	5	9
4	Curriculum should accommodate social-cultural ways of life of nomads.	19	17	36	67	5	7	12	22	3	3	6	11

Source: Research Data, (2017)

Table 4.4 shows that establishment of boarding schools and accommodation of social cultural ways of life of nomadic to school curriculum will enhance access to quality education. Mother Language should not be used as the media of instruction in schools. Again, the table narrates that teachers from Nomadic communities cannot save as role models to nomadic communities (Figure 4.3).
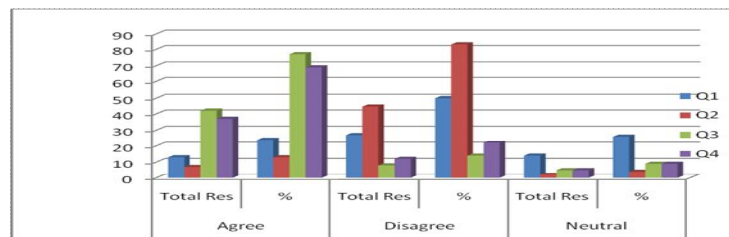
Figure 4.3 Ways that would Enhance Access to Quality Education of the Nomadic Children

Key:

Q1: Recruitment of teachers from nomadic families saves as a role model for students from nomadic communities.

Q2: Alongside to Kiswahili and English languages, mother tongue should be allowed to form I students as the media of instruction.

Q3: Boarding schools increase school attendance and retention throughout the cohort cycle.

Q4: Curriculum should accommodate social-cultural ways of life of nomads.

On the other hand, from the interviews respondents on the question asked 'what do you think are the factors which make some students able to complete the education cycle?' It was revealed that, 19 (95%) interviews respondents suggest that, the Government should take positive action in addressing education access in nomadic areas by increasing the number of good schools and reduce distances to school by constructing hostels and boarding schools. Also they said that school should have

feeding programme. However, 1 (5%) NTL interview respondents argued that hostels and boarding schools do separate the families and their children and that they cannot have a means to communicate.

During the interview, the HOS 3 said that:

> In order for students to complete their education cycle, there should be good learning environment like hostels and school feeding programme. Also, parents and general community should be sufficiently educated on importance of education to their children. ....some parents take their children out of school for the purpose of cattle caring and other parents receive pride price for their girls students.

On the side of Parents, Parent 2 said:

> For students to remain in schools, they should be moralised to have ambition of having better life in future. To do so, there must be a role model, a successful person from the nomadic communities to regularly addresses on how they can succeed through education.

This parent 2 had an idea that teachers or any other school worker from nomadic are important if we want students to be retained in school. In the side of DSEO, had the following opinion:

> Factors which will make students able to complete the education cycle in nomadic communities are that, all students should be staying in hostels in order to be mentored sufficiently. Again, parents and community should be educated on the importance of education to their communities. In addition, school feeding programme is important for attendance and retention of students in schools.

The DSEO and other interview respondents had similar opinion on strategies to retain students to complete their education cycle. Most mentioned strategies were: construction of hostels to reduce distance to school, introduction of school feeding programme, introducing role modelling and sensitisation of parents and community

members on importance of education to their children. In this case, the interview respondents concurred with the 24% of questionnaires respondents who said that recruitment of teachers from nomadic families saves as a role model for students from nomadic communities. According to Kratli (2001), many women who live in the pastoralist areas do not have adequate education. Unluckily, many women are not posted to work in the pastoralist areas. This in fact results to the girls not being able to be counselled or guided by women role models at school. The unavailability of women teachers in schools sometimes make some girls absconds or leaves school due to lack of counselling or advice. Although Kratli (2001) emphases on the importance of role modelling to girl students in nomadic communities, but in fact, role modelling have similar effects to boy students.

Hence, it was revealed that, although respondents did not support recruitment of teachers from nomadic families for saving as role models, in steady they suggested that, elite guest speakers from nomadic communities to be invited to save the purpose. Furthermore, in assuring students retention, schools should have hostels and feeding programme. Also, enough schools to be built nearby the communities (school to follow community and not community to follow schools). Again, the community members have to be well informed on the importance of education to their children.

Question two of this objective asked 'Alongside to Kiswahili and English languages, mother languages should be allowed to form I students as the media of instruction' this question was directed to questionnaires respondents. The results revealed that, only 8(15%) respondents agreed with the statement. Among them 2 (25%) were boys

and 6 (75%) were girls. In this case 44 (81%) respondents disagreed with the statement, among them boys were 25(57%) and 19 (43%) were girls. Besides, only 2 (100%) girls were neither agreed nor disagreed. Basing on the data obtained, although 81% of responses disagreed mother languages to be used in teaching form I students in nomadic communities, 75% of girls respondents agreed. This variation of responses between girls and boys indicate that more girl students than boys suggest mother languages to be used in teaching form one student inline to Kiswahili and English languages (Table 4.4).

On the side of interview, respondents were asked that *'In your opinion, what are the ways that would enhance effective students' school attendance?'* 68% of interview respondents said that good relationship between teachers and students influence students school attendance. Other things encouraging attendance are attractive school environment and accommodation of cultural practices in school curriculum.

In responding to interview, NTL 6 said that:

> …schools to accommodate cultural education in curriculum in order to transmit the traditional culture from one generation to another. This cultural education will influence students to attend in schools effectively because in nomad communities children as parents value their customs.

This NTL thought if activities performed by nomad communities will be accommodated in school curriculum, students from such community will like schools. On the side of HOS 4 had this to say:

> There should be effective sports and games activities in schools. Experience shows that if schools conduct sports regularly, students' attendance improves. Also, schools environment should

> be attractive. Planting flowers, fruits and shade trees and good arrangement of school compound attract students. The students get a sense of prestige and ownership they real enjoy staying in school.

The HOS 4 emphasizes that attractive school environment encourages school attendance. Parent 3 had similar idea. She said that:

> For effective school attendance, teachers should teach effectively, discourage corporal punishment and crate friendly environment with students. Again, school uniform should be discouraged since some students from low income families luck money to buy them. Also, we appear smart in our traditional clothes.

This parent thought that positive teacher-student relationship and accepting local clothes and local shoes (sheets of cloth and shoes made of used car tires, and dried animal skins) to be worn in school instead of school uniform will encourage students' school attendance.

Hence it was revealed that, mother language was not supported by 81% of respondents to be used as the medium of instruction in form I class in line with English and Kiswahili languages. However, in Tanzania the language of instruction in primary education is Kiswahili, the students be in difficult when joining form I where the medium of Instruction is English language. Integration of Native language in teaching especially to form I class at nomad communities where even Kiswahili is not clear to many people could encourage attendance. Osaki (2005) in his study on the effective medium of instruction and interaction in Tanzania schools he found that, the use of mother language in teaching in line with Kiswahili and English languages encourages participation and helps students to understand well the subject taught. In general, native language was not suggested by participants to be used in

teaching. However, the participants thought that in order to maintain students' attendance there should be good relationship between teachers and students; corporal punishment should be abolished. Also, school curriculum is needed to accommodate nomadic cultural practices. Furthermore, school environment is to be nourished with flowers, shade and fruits trees and well arranged. Classrooms should be decorated with attractive brochures. Again, it was mentioned that effective sports and game programme in schools encourages students' attendance. Unexpectedly, participants thought that if local clothes and local shoes that are used by nomad communities will be accepted in schools instead of school uniform, school attendance will be increased.

Referring to question three of the questionnaires which were planned to know if 'boarding schools increases school attendance and retention throughout the cohort cycle'. It was revealed that, 41 (76%) respondents accepted the statement. Among them 20 (74%) were boys   and 21 (78%) were girls. In spite of this, 8 (15%) respondents didn't accept the statement, among them boys were 2 (7%) and 6 (22%) were girls. Further; 5 (9%) boys respondents were neutral. In interpretation with the collected and analyzed data, it appears that majority of the respondents 76% requires that, boarding schools to be constructed and by so doing, school attendance and retention will be increased dramatically.

However, 24% of respondents were not aware of the case (Table 4.4). Sideways, interview respondents were asked that, *'do you often have parents meeting in schools? If yes, what do you discuss when you meet?'* the results indicated that

parents have been meeting and discuss how to coordinate their efforts with teachers to improve school infrastructures and encourage acceptable behaviors of their school children.

NTL 4 respondent said that:

> …public meetings provide an opportunity for diverse groups of people to talk about critical issues of the schools; for instance we pastoralists need to see children are practicing our traditional values even at schools…

This NTL reflects that, he is aware that parents meetings are crucially important and that nomadic parents could also have the opportunity to share their views.

On interviewing HOSs, one HOS from school D had the view that:

> …when school administration plans meeting with parents and community members only a few parents attend. Many others don't attend for reason that they are busy with their daily activities. This creates difficultness during the implementation stage of many of the agreed actions. However, we teachers know that students with parents who are involving in their school tend to have fewer behavioral problems, have better academic performance, and are more likely to complete high school than students whose parents are not involved in their school…

During the interview with the parents, Parent 4 believed that:

> ….it is true that teachers organises parents school meetings. It is not that, we do not want to contribute in school development activities but we do not have economy for our families. How can we contribute to schools development activities while we do not have enough to feed our children?

This parent 4 agrees with the fact that parents are among stakeholders who have a great role to ensuring quality education to the children but poverty stand a hindrance factor.

The DSEO had the explanation that:

> ...the decentralization of education meant that, communities are involved in planning, supervision and management of secondary schools. Things have changed now days they are not as they used to be in the past. I remember the Ministry of Education and Vocation Training made all the decisions concerning secondary schools. Now local authorities have been given power to oversee on education development and find strategies to implement plans which may facilitate education development. Actually when schools, parents families, and communities work together to support learning students tends to earn higher grades, attend school more regularly, stay in school longer, and are more likely to enrol in higher level programs.

In summary of this question three, it indicates that (100%) of interview respondents have given a way to have comparable feelings that parents meetings in schools have positive impact to schools and students learning. This summation corresponds with the 76% of questionnaires respondents who thought that parents meetings for school development are significant. Ojimba (2013) noted that, socio-economic status of parents is significantly relating to students' achievement in mathematics; parents should actively support the learning of their children, in such ways as monitoring children's progress and communicating with school personnel, tutoring children at home to reinforce work done in school and acting as volunteers in schools as aides or in other roles as improving school infrastructures and learning environment in common.

Thus, respondents said that boarding schools increase school attendance. In addition, although the respondents agreed that parent meeting in school is necessary for school and students' progress, majority of parents do not attend. The reasons given were that, they want the discussion to involve how their children will practice traditional

values at school. Besides, ignorance and poverty among the community members causes poor meeting attendance. Also, many parents in nomads have daily routine of cattle careering activities with limited time to attend other activities like meetings.

The forth question of objective three on questionnaires which tested on *'curriculum to accommodate socio-cultural ways of life of nomadic communities'* the findings were that, 36 (67%) questionnaire respondents agreed. Among them 19 (70%) were boys and 17 (62%) were girls. In the face of this, 12 (22%) questionnaires respondents disagreed. Among them boys were 5 (19%) and 7 (30%) were girls. Additionally, 6 (11%) questionnaires respondents were neutral. Among them 3 (11%) and another 3 (11%) were girls (Table 4.4). To large extent, the interpreted data (Table 4.4) reveals that greater part (67%) of the questionnaires respondents prefers the extract that 'school curriculum should accommodate socio-cultural ways of life of nomadic communities' while, 31% being a total of disagreed and neutral questionnaires respondents were hostile to the extract.

To one side, interview respondents were required to respond on the investigation that*, 'should socio-cultural ways of nomadic communities be accommodated in the school curriculum? Why?'* Based on this inquiry it was found that, among 20 (100%) interview respondents, only 6 (30%) interview respondents opposed while 14 (70%) wished-for the inclusion of socio-cultural ways of nomadic communities in the school curriculum.

The NTL 4 respondent said that:

>…the things which are leant at school tend to ignore indigenous peoples' history, cultures and language … one time I saw the text books written in difficult language and educational materials doesn't reflect the values, norms and traditions of we indigenous people…

At different time of interview, another NTL said that:

>…government officials (education policy makers, implementers and super visors) are ignoring our traditional skills, knowledge and language; how can children understand the lessons? I can see school terms and daily schedules not taking into consideration indigenous peoples' livelihood, for example pastoralism…

These NTLs confirm that, there is a need for school curriculum to accommodate socio-cultural ways of life of nomadic communities and that school schedules have to consider their livelihood.

Having done dialogue with parents, parent 5 had the argument that,

>The methods for imparting instruction and class discipline clash with those commonly practiced in the students' homes or community; where for example, they refrain from using corporal punishment or embarrassing school children in front of others.

On holding interview sessions with HOSs, one HOS said that:

>…having incorporated socio-cultural ways of life of the nomads in school activities will help the community to change quickly as they will be able to distinguish between good and bad social-cultural life.

This was supported by the DSEO during an interview that:

>…our formal education is lacking adequate issues for advancing the pastoralists way of life. To the nomads what is taught confuse the communities in a sense that no specific direction is set. Children are not taught specific vision, mission or objectives of the nation nor are they prepared to cement what is on the ground. When Tanzania was following socialism, it was clear that each community tried to be self reliant. Self reliance was appealing and relevant to communities. Currently, Tanzania education has shortcomings. The curriculum does not center on human needs and self reliance. What is taught is not thoroughly done due to

> lack of teaching and learning materials, teachers are not motivated; there is shortage of classrooms, laboratories and dormitories. We need to bear in mind that education should have elements of the community's values if that education is meant to bring about change.

The data thus entails that the school curriculum in Nomadic communities should consider their socio-cultural ways of life. Education should include elements of the communities' values if that education is meant to bring about change.

Generally, the data reveals that 69% of total respondents (Questionnaires and interview) on question four agrees on the contention that 'socio-cultural ways of nomadic communities should be accommodated in the school curriculum' except 31% of respondents that disagreed. Nyerere (1968) supports that, for education to be relevant, learning experience should be directly applicable to the personal aspirations, interests, or cultural experiences of students or that is connected in some way to real-world issues, problems, and contexts.

Relevance education, when effectively incorporated into instruction, can increase a student's motivation to learn, engagement in what is being taught, and even knowledge retention and recall. Again EFA (UN 1990) article 3 clearly emphasizes on equal and equitable education access for all. Equal and equitable education access is appropriately thought to be an essential means to escape from socio-economic and political marginalization. Article 5 of EFA specifically considered the marginalized groups who cannot get education through the traditional system of curriculum and mode of learning by suggesting learning through a variety of systems and adaptation of complementary and supplementary alternative programmes. Referring to the data on question four it shows that educational stakeholders including the nomads are not

in line with the ongoing school curriculum as it doesn't accommodate all segments of population. In this case, there is need to prepare specific curriculum for specific groups. By doing this, the specific people will have the pride to learn what is relevant to their community and that their efforts and skills be reorganized, valued and used. Maintenance of human pride and recognition is a means in the process of education provision. In this case, Nomads have to be taught the modern ways of cattle keeping while students at lake zones learn good method of fishing.

The results obtained established best ways of enhancing access to quality education to nomadic communities. Despite the 50% of questionnaires respondents who believed that teachers from nomadic communities does not save as role models, 100% of interview respondents suggested that invitation of experts from different fields to address students is an effective way for role modeling. It is common knowledge that role modeling motivate student toward achieving a goal. Besides, 95% of respondents believed that good school infrastructures such as classrooms, laboratories, teacher houses, dormitories and toilets attract student school attendance. However, 5% of respondents thought that good school infrastructures have no any effect to students' retention, although they believe that distance to school affects school attendance.

Again, 100% of respondents said that school feeding programme influences school participation. However, corporal punishment and behavior of embarrassing students affect the attendance. UNICEF (2010) cautioned, many children who have been subjected to hitting, paddling or other harsh disciplinary practices have reported subsequent problems with depression, fear and anger. These students frequently

withdraw from school activities and disengage academically. Therefore if we want students in nomadic communities to retain in schools, physical punishment should be abolished. Additionally, cooperation among teachers, students and general community helps in retaining students in schools. Again, 80% of interview respondents thought that parents and community in general should be sensitized on the importance of education to their society.

Besides, 81% of questionnaires respondents do not believe that mother language if used as the medium of instruction in form I class in line with English and Kiswahili languages increase students' participation. In Tanzania the language of instruction in primary education is Kiswahili, the students be in difficult when join form I where the medium of Instruction is English language. It is common sense that the use of native language in teaching especially to form I class at nomad communities where even Kiswahili is not clear to many of them could foster their participation. Osaki (2005) stresses that, the use of mother language in teaching in line with Kiswahili and English languages in Tanzania encourages participation and helps students to understand well the subject taught.

Moreover, the interview respondents thought that attractive school environment and effective sports and game programme in schools help to reduce truancy among students. Good flowers, trees for fruits and shade and good arrangement of school compound attract students to increase their school attendance. Woolfolk (2003) supports that, for a good or ill, a school's environment has influence on students' learning and growth, including major aspects of their social, emotional, and ethical development. Therefore, educative bronchus if posted around the classrooms

influence learning. On the other hand, it was revealed that students' attendance was increased in sports day. If schools integrate sports and game in curriculum at nomadic communities it will increase students' attendance and reduce truancy and dropout.

Again, 80% of respondents said that ignorance and poverty among the community is another indicator for poor school attendance in nomadic communities. They said that some students drop out from school because of early pregnancies, marriages, lack of support from the parents, lack of school facilities because of poverty. Sometimes Ward and Village executive officers force all school age children to go to school but after sometime parents prohibit and or hide their children by sending them far away to search for water and green pastures. Thus, if the parents will be educated and their income improved, school attendance will be improved as well. Also, they said that if socio-cultural activities of nomads will be part of school curriculum, children school attendance will be increased since what they learn is relevant to their community. Nevertheless, respondents suggested abolishing school uniform attributing to inability to buy one and maintaining their cultural ways of clothing. Nomad people normally wear 'rubega and katambuga' (sheets of cloth, shoes made of used car tires, and dried animal skins).

CHAPTER FIVE

5.0 SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Summary of the Study

The study sought to investigate the effect of the attitude of nomadic communities towards education on children access to quality education in Mkalama District. The study entailed the selected seven secondary schools in the District. The study had three objectives: to explore the influence of the attitudes of nomadic community towards access to education; to investigate challenges facing nomadic community's access to quality education; and to establish ways that would enhance access to quality education of nomadic communities. In order to achieve the mentioned objectives, the study was guided by three research questions which are; to what extent do attitudes of nomadic community influence access to quality education?;

What are the challenges facing nomadic community in accessing quality education?; and What are the best ways of enhancing access to quality education to nomadic community? This study based on Progressive learning theory to ground its major variables. It employed cross sectional research design. The sample comprised SSSs (n=54), HOSs (n=7), NTLs (n=6), parents (n=6) and DSEO (n= 1). The methods of data collection were questionnaires, interview and documentary review. The validity and reliability of the research instruments were carried out prior going to the field to test the instruments used. The data were analysed through Statistical Package for Social Sciences (SPSS).

5.2 Summary of the Findings

In this subsection, the summary of the findings of this study are presented regarding the research objectives.

With regard to the influence of the attitudes of nomadic community towards access to education, the findings indicated that 85% of SSSs thought that education was important to them. This indicated that the SSSs have high attitude towards education. Contrary, the 15% from this category said that cattle keeping is considered important than anything. They considered wealth to be important than education. Again, 17% of NTLs believe that if all children will be taken to school some values will be at risk of getting lost. Similarly, 33% of parents and 50% of NTLs thought that taking girl to school leads her to fail coping with nomadic ways of life; she will not be a good mother in future. They added that, no one marry a women who has not attended effectively to traditional rites. Again, 12% of SSSs and 65% of parents and NTLs thought that early marriage was a prestigious to the married girl and her family.

They mentioned reasons for early marriage are, gaining wealth to the family, avoidance of prostitution and reducing caring (bringing up) costs to parents. They added that, if your child gets married early, her parents are considered hero. Also, the pride price gained is substituted to be a dowry for her brothers. To them, sending children to school was meant killing the survival wheel of the society. This category of respondent discouraged education especial girl education. In this case, the attitudes toward education to this category of respondents were low. Thus, most of parents and NTLs respondents had negative attitude to education because they did not get that education.   On the challenges facing nomadic community's access to quality

education, the findings revealed that, 57% of SSSs and 95% of interview respondents believed that factors affecting school attendance are circumcision, genital mutilation, cattle caring and other cultural rites practiced during school days. They were also said that early marriages, traditional dances, remoteness and scattered nature of nomads, lack of interaction with educated persons, long home-school distance, and lack of awareness to education among the community members are barriers to education access. Again, DSEO cautioned that in 2016 only 16% of form IV students in the district passed national exams. Besides, 83% of interview respondent said that most of students enrolled form I do not complete form IV.

The reason behind mentioned were long home-school distance, poverty among the community members, lack of parents support, ignorance, early pregnancies, cattle caring, maintaining of traditional values and cultures, rigid culture to change and provision of irrelevant education to their culture. Besides, 74% of SSSs said the other challenge to access education is mobile life style of nomads. Similarly, 76% of interview respondents added that poor performance of students is due to poor teaching and learning environment, few teaching and learning materials, few number of teachers especially science and math teachers, poor school infrastructures and low morale among teachers due to hard environment.

On the ways that would enhance access to quality education of nomadic communities, it was revealed that although 50% of SSSs disagreed that recruitment of teachers from nomadic families would save as role model to the nomadic students, 95% of interview respondents suggested that invitation of an expert guest speaker will save as role model. Additionally, number of schools should be increased for

easy access to education. Again, mobile schools to be established to follow nomadic children when they are away for pastures. Also, it was noted that in order to reduce distance to school and maintain school attendance, construction of boarding schools and hostels is essential.

Moreover, there should be improved school environment, implementing school feeding programme and sensitization of parents and general community about education. Some 15% of SSSs said that inline to Kiswahili and English Language, mother language to be used in form I class to raise participation. Besides, 68% of interview respondents explained that good relationship between teachers and students influence school attendance. The study also revealed that attractive school environment, effective sports and game programme and teaching of socio-culture way of life of nomads improve students' school attendance. Again, for reducing truancies and dropout, school uniform and corporal punishment should be abolished. Besides, income of parents has to be improved and teachers in nomadic schools ought to be motivated.

5.3 Conclusions

In this subsection we present the general conclusions under this study. These are presented along research objectives as follows:

Regarding the influence of the attitudes of nomadic community towards access to education we conclude that Although SSSs had positive attitude to education access, parents and NTLs had little attitude, rigid cultures are still practiced. There are segregations in education access, girl students are marginalized. Early marriages,

pregnancies, and genital mutilation affect girl education. Besides, pride price obtained for the married girl are used to pay dowry to her brothers marriages. Children at the community are discouraged to attend schools. Much emphasizes are put on cattle caring and maintenance of nomadic cultures. Special attention is needed to raise attitudes towards education among the community members. In addition, schools and local government need to regularly invite elite guest speaker to address the importance of education in meetings.

The findings revealed that challenges facing nomadic community's access to quality education include few numbers of schools, remoteness and scattered nature of nomads, long home-school distance, high truancy and dropout rate, poor performance, mobile life style, poor teaching and learning environment and un-motivated teachers. In case of the ways that would enhance access to quality education of nomadic communities, the findings recommend that Boarding schools and hostels needed to be built in order to overcome the problems. Again, there is a need to introduce mobile schools in the area. Due to hard nature of nomadic environment, teachers at the community need to be given hardship allowances to motivate them to deliver the intended output. School feeding programme and good relationship between teachers and students will increase students' attendance. Again, for reducing truancy and dropout, Education regulation no. 25 of 1978 of corporal punishment should be effectively adhered. Besides, there is a need for the government to allow students from nomads to attend schools in their local clothing cultures. Also, it was revealed that good flowers, trees, sports and game, and good arrangement of school compound attract school attendance.

5.3.1 Recommendations for Policy Action

In general, the results indicated that the effect of nomadic communities' attitudes to education in Mkalama District is low. Also, it has been revealed that there were poor school infrastructures to accommodate marginalized communities like nomads children. Also, there were little enforcement on the implementation of Education and Training Policies (ETPs) of 1995 and 2014 that require rising of attendance, reduce truancy and dropout, and maintain students' retention. Consequently, truancy and dropout rate in the district is high. Cultural rites practiced during the school time affects school attendance. These triggered the recommendations which will help educational stakeholders to raise the attitude of nomadic communities to education.

- At nomadic communities the curriculum to accommodate their socio-culture way of life. This will reduce their truancy and dropout rate since what they learn is relevant to their society.

- The corporal punishment at nomad communities should be abolished. Physical punishment and students' embarrassment reduce human dignity hence it is hindrance factor to students' school attendance.

- Nomadic students to be allowed to attend in schools in their local dresses. It was revealed that nomads are proud of their culture including dressing culture. This will increase their school attendance.

- Re-introduction of adult education to nomads since many people in nomadic communities never attended schools. Consequently, ignorance rate is high and cooperation with teachers is low.

- Sports and game to be effectively implemented in schools to maintain school attendance reduce dropout and truancy.

- Introduction of mobile schools to follow students when they migrate to search for pastures. Teachers must follow nomadic students, and not vice versa.

- Schools infrastructures and environment to be well planned, decorated and attractive. Flowers, trees and decorated classrooms attract students' participation.

- To form a task force to oversee education progress and implementation in the district. This taskforce will constitute District Commissioner, DSEO, community development expert, district school inspector, district commanding officer and judge. The taskforce will also make regular follow up to ensure all students enrolled inform I complete form IV.

- To introduce special boarding schools for students from nomadic communities. This will enable them to environment conducive to learn avoiding factors that will cause their dropout.

- Teachers in nomadic community schools to be paid hardship allowance due to hard working environment.

- School feeding programme be enhanced to maintain school attendance.

5.3.2 Recommendations for Further Studies

- This study was confined to few selected secondary schools in Mkalama District. It is recommended that a similar study should be done in whole nomadic communities in the country to generalize the findings.

- A comprehensive study should be conducted to establish the relationship between attractive flowers in schools and students attendance in nomadic community schools.

- The study should be done to investigate the influence of teaching by using mother language in line with Kiswahili and English languages on students' performance in nomadic communities.

- The study to be conducted to investigate whether school uniform influences students' attitude to education in nomadic communities.

- There should be a comprehensive study to explore the effects of role model on school participation in nomadic communities.

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APPENDICES

APPENDIX 1: QUESTIONNAIRE GUIDE TO STUDENTS

My name is Omary R. Kisuda, I am a Master student of the Open University of Tanzania. I am conducting a study titled 'Towards Enhancement of Access to Quality Education: The Effect of Nomadic communities' Attitudes to Education in Mkalama District, Tanzania.' The aim of my study is thus, to investigate the effect of nomadic communities' attitudes towards education. I request you to respond to these questionnaires. However, your responses will be taken highly confidential and that your name will not be mentioned or appear in any part of this study.

A. **Personal Information (Tick Appropriately)**

1. Age

AGE (YEARS)	
12 -13	
14 -15	
16 -17	
18 and above	

2. *Gender*: Male (   ), Female (   )

3. *Education level*

FORM	
I	
II	
III	
IV	

B. **THE EFFECT OF NOMADIC COMMUNITIES' ATTITUDES TO EDUCATION**

Please indicate whether you agree or disagree with the following statements by cycling the appropriate responses.

Strongly Disagree = 1, Disagree = 2, Neutral =3, Agree =4, Strongly Agree =5.

S/N	ITEM	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
I.	**The attitudes of nomadic community towards formal education**	*	*	*	*	
1	Education is not important if parents have sources of wealth	1	2	3	4	
2	Girls and boys should have equal opportunity to education	1	2	3	4	
3	Education is important to my life and social wellbeing	1	2	3	4	
4	Early marriage is a prestige to the married girl and her family	1	2	3	4	
II.	**Challenges facing nomadic community's access to formal education**	*	*	*	*	
1	Circumcision, cattle caring and other cultural rites practiced during school days affect school attendance	1	2	3	4	
2	Cultural practices such as genital mutilation and early marriages are the barriers to formal education	1	2	3	4	
3	Mobile life style of nomads affect students' school attendance	1	2	3	4	
4	Home-school distance influences students dropout	1	2	3	4	
III.	**Ways that would enhance access to quality education of nomadic communities**	*	*	*	*	
1	Recruitment of teachers from nomadic families saves as a role model for students from nomadic communities	1	2	3	4	
2	Alongside to Kiswahili and English languages, mother tongue should be allowed to form I students as the media of instruction.	1	2	3	4	

3	Boarding schools increase school attendance and retention throughout the cohort cycle.	1	2	3	4	
4	Curriculum to accommodate socio-cultural ways of life of nomadic communities.	**1**	**2**	**3**	**4**	

Do you have any additional strategies that would improve achievement of education to nomadic communities? Please explain

…………………………………………………………….

………………………………………………………………………...………………

……………………………………………………………………….......…..

……………………..…………………………………………………………......

Thank you for your time

APPENDIX II:

INTERVIEW GUIDE FOR PARENTS, DSEO, HOSS, NTLS

My name is Omary R. Kisuda, I am a Master student of the Open University of Tanzania. I am conducting a study titled 'Towards Enhancement of Access to Quality Education: The Effect of Nomadic Communities' Attitudes to Education in Mkalama District, Tanzania.' Hence the aim of my study is to investigate the effect of nomadic communities' attitudes towards education. I request you to respond freely to the interviews given. However, your responses will be taken highly confidential and that your name will not be mentioned or appear in any part of this study.

A. Personal Information (Please tick appropriately)

1. *Age*

AGE (YEARS)	
20 to 30	
30 to 40	
40 to 50	
50 to 60	
More than 60	

2. *Gender*: Male (   ), Female (   )

3. *Education level*

Highest education level	
No education	
Primary education	
Secondary education	
Diploma education	
University education	

B. **THE EFFECT OF NOMADIC COMMUNITIES' ATTITUDES TOWARDS EDUCATION**

I. **The attitudes of nomadic community towards formal education**

1. What do you consider to be the importance of education to children?

    …………………………………………………………………………………………

    …………………………………………………………………………………………

2. In your opinion, do you think girls and boys should have equal opportunity to education? Why?

    ……………………………………………………………………...........

    …………………………………………………………………………………………

    …………………………………………………………………………………………

3. What is the importance of education to nomadic communities?

    …………………………………………………………………………………………

    …………………………………………………………………………………

4. What is the importance of early marriage in nomadic community?

    …………………………………………………………………………………………

    …………………………………………………………………………………

II. **Challenges facing nomadic community's access to formal education**

1. What do you think are the barriers for children from accessing education?

    …………………………………………………………………………………

    …………………………………………………………………………………

    …………………………………………………………………………………

2. Do all students enroll in form I complete form IV? If not, why do they drop out?

    …………………………………………………………………………………

    …………………………………………………………………………………

    …………………………………………………………………………………

3. Are you satisfied for the number of students selected from your school to attend form five or other tertiary institutions? If not what to be done to improve the situation?

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4. How does home-school distance influences students dropout

…………………………………………………………………………………

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………………………………………………………………………………

III. Ways that would enhance access to quality education of nomadic communities

1. What do you think are the factors which make some students able to complete the education cycle?

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2. In your opinion, what are the ways that would enhance effective students' school attendance?

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3. Do you often have parent meetings in schools? If yes, what do you discuss when you meet?

……………………………………………………………………………….

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4. Should socio-cultural ways of life of nomadic communities be accommodated in the school curriculum? Why?

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………………………………………………………………………………

………………………………………………………………………………

Thank you for your time

APPENDIX III:

DOCUMENTARY REVIEW CHECKLIST

S/N	Document	Issues
1.	Documents on students' school daily attendance in each school.	Search for different records of students' drop out and retention in schools.
2.	Documents on recruitment of teachers for subjects taught at a particular school	Search for different records of availability and equitability of qualified teacher to all subjects taught at a particular school
3.	Documents on form four national exams results in the District	Search for different records of students' performance in National exams in the District.

Appendix IV:

Estimated Research Budget

PARTICULAS	ITERM / ACTIVITY	QUANTITY	PRICE	TOTAL
TRAVEL AND SUBSISTANCE	Review of Literatures	10 days	5,000/=	50,000/=
	Data collection	3 times	5,000/=	15,000/=
	Submission of proposal	20 times	5,000/=	100,000/=
	Submission final draft	2 times	5,000/=	10,000/=
	Defending the research	1 time	5,000/=	5,000/=
	Submission final report	1 time	5,000/=	5,000/=
	Subsistence allowance	60 days	15,000/=	900,000/=
	Food and refreshment	60 days	10,000/=	600,000/=
LABOUR PAYMENT	Editor	1	100,000/=	100,000/=
	Others	Lamp some	50,000/=	50,000/=
STATIONERY	Pens	4	500/=	20,000/=
	Pencils	2	300/=	600/=
	Ream papers	2	10,000/=	20,000/=
	Eraser	1	1,000/=	1,000/=
	Booklets	2	3,000/=	6,000/=
	Photocopy	10x50 (Average pages)	50/=	25,000/=
EXPENDABLE AND MISCELLANEOUS	Clerical	4 Times	40,000/=	160,000/=
	Data Analytical	1 Time	50,000/=	50,000/=
TOTAL				2,117,600/=

Appendix V:

Research Activities Time Frame and permits

RESEARCH ACTIVITIES TIME FRAME – 2017							
	FEBRUARY	MARCH	APRIL	MAY	JUNE	JULY	AUGUST
1st Week	Formulating research title and literature review	Research proposal writing	Data collection process	Data collection process	Data collection process	Data analysis	Report writing
2nd Week	-do-	-do-	-do-	-do-	-do-	-do-	-do-
3rd Week	Conclusion and preliminary data collection	Submitting research proposal	-do-	-do-	-do-	-do-	-do-
4th Week	Research proposal writing	Conclusion and making necessary adjustments	-do-	-do-	-do-	Report writing	Submitting of research report

THE OPEN UNIVERSITY OF TANZANIA

DIRECTORATE OF RESEARCH, PUBLICATIONS, AND POSTGRADUATE STUDIES

P.O. Box 23409 Fax: 255-22-2668759Dar es
Salaam, Tanzania,
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12/05/2017.

District Executive Director,

MKALAMA District,

SINGIDA.

RE: RESEARCH CLEARANCE

The Open University of Tanzania was established by an act of Parliament no. 17 of 1992. The act became operational on the 1st March 1993 by public notes No. 55 in the official Gazette. Act number 7 of 1992 has now been replaced by the Open University of Tanzania charter which is in line the university act of 2005. The charter became operational on 1st January 2007. One of the mission objectives of the university is to generate and apply knowledge through research. For this reason staff and students undertake research activities from time to time.

To facilitate the research function, the vice chancellor of the Open University of Tanzania was empowered to issue a research clearance to both staff and students of the university on behalf of the government of Tanzania and the Tanzania Commission of Science and Technology.

The purpose of this letter is to introduce to you **Mr. Omary Kisuda, PG201401779** who is a Master student at the Open University of Tanzania. By this letter **Mr. Omary Kisuda** has been granted clearance to conduct research in the country. The title of his research is **"Towards Enhancement of Access to Quality Education: The Effect of Nomadic Communities' Attitudes to Education in Mkalama District, Tanzania".** The research will be conducted in Mkalama District. The period which this permission has been granted is from 15/05/ 2016 to 15/07/2016.

In case you need any further information, please contact:
The Deputy Vice Chancellor (Academic); The Open University of Tanzania; P.O. Box 23409; Dar es Salaam. Tel: 022-2-2668820
We thank you in advance for your cooperation and facilitation of this research activity.
Yours sincerely,

Prof Hossea Rwegoshora

For: VICE CHANCELLOR

OPEN UNIVERSITY OF TANZANIA

MKALAMA DISTRICT COUNCIL

SINGIDA REGION
Email: mkalamadc@singida.go.tz

The District Executive Director's Office,
P. O. BOX 1007,
SINGIDA- TANZANIA.

23rd May, 2017

TO WHOM IT MY CONCERN: <u>OMARY KISUDA PG201401779</u>

The person entitled above is a master candidate at Open University of Tanzania (OUT) and the Municipal Secondary Education Officer at Singida Municipal in Singida Region.

The purpose of this letter is to introduce to you **Mr Omary Kisuda**, who is a master student that he has been granted clearance to conduct research in the country. The title of his research is **"Towards Enhancement of Access to Quality Education: The Effect of Nomadic Communities' Attitudes to Education in Mkalama District, Tanzania"**. The research will be conducted in Mkalama District. He has been granted the period of three months from now to collect data for fulfillment of his studies.

I hope you will show the positive concern to his research so as to meet the obligation on time.

Thanks.

Chacha J. Kehogo
Acting; District Executive Director
MKALAMA

MKURUGENZI MTENDAJI
HALMASHAURI YA WILAYA Y. MKALAMA